Current Anecdotes

A Preacher's Magazine of Illustrations, Homiletics, Sermons, and Methods of Church Work

Volume VII. October, 1905 Number 1

THOUGHT GERMS.

FROM ADDRESSES AT LAKESIDE BY HERBERT C. WELCH, PRESIDENT OHIO WESLEYAN UNIVERSITY, AND CHARLES W. BARNES, A. B. RIKER, PRESIDENT MT. UNION COLLEGE, AND H. L. E. LUERING.

SECOND BOOK OF ACTS. (1)

More than a score of years ago, Bishop Hurst, of the Methodist Episcopal Church, passed through Singapore on his way to visit the mission stations of his church in India. He saw the thronging heathen of many nations in that part of the world, and among them, occasionally, the black-coated Romish priest. He inquired for the Protestant mission, but heard there was none. When he arrived at Calcutta he suggested to Dr. Thoburn, now Bishop Thoburn, the superintendent of the missions, the propriety of establishing a mission in Singapore, but was told there was no money with which to do it. Bishop Hurst replied that such a strategic point should be occupied, for there all nations of the Orient met, and that they would trust in God to command the home church to honor the extra draft on the funds.

After the Bishop had left, Dr. Thoburn was one morning preparing to go down to the city from the mission compound, when, running over the items of business that he intended to do, he said: "There was something more that I was to do." But all effort failed to recall anything and so he stepped into his sedan chair and went on. After a little he suddenly said to himself, "I was going to the bank to borrow the money for that trip to Singapore." For he had resolved that he and W. F. Oldham should go to Singapore and look over the ground. While still thinking and planning, a gentleman stopped his bearers and said to him, "Dr. Thoburn, I have been thinking for some time of making a gift to your mission. Do with that what you think best," and he handed Dr. Thoburn a roll of bills. And there was money enough for the trip to Singapore. Now let us see what was happening in Singapore. Though Bishop Hurst did not hear of him, there was a devout man, an officer of the British government, by the name of Phillips, whose soul had been stirred within him when he saw the city wholly given up to idolatry. He had tried to preach, but unsuccessfully. So he had betaken himself to praying earnestly to God to send missionaries whom the people would hear. One morning this gentleman came hurriedly down stairs and said to his wife with some excitement: "They are coming! They are coming!" "Who is coming?" asked his wife in surprise. "Oh! the missionaries for whom I have been praying." "Why, have you had a letter?" "No, I have had better than a letter. The Lord showed them to me last night. I saw them getting on the ship. One was a tall man and one a small man." The wife began to think her husband was losing his mind in his anxiety over the heathen city, and became secretly alarmed.

Days passed by and nothing more was heard. At last, one morning, Mr. Phillips jumped up from the breakfast table, crying: "Here they are!" and hurried out of doors. His wife followed and saw him open the gate and welcome two men who were slowly coming up the street. Mr. Phillips escorted the two strangers to the house and presented them to his wife, saying: "Here they are!" The two men looked at each other in evident surprise and embarrassment, and then one said: "I fear there is some mistake here. We are two Methodist missionaries come to Singapore to establish a mission, and are known to no one in the city." "There," cried Mr. Phillips to his wife, "what did I tell you! These are the two men God showed to me in my dream!"

The mission was established and is now a large and flourishing conference.—H. L. E. Luering.

MISTAKEN JUDGMENTS. (2)

Job. 8:3; John 7:24; Rev. 16:7.

There is a Chinese proverb which has been thus translated:

"Mine eyes saw not the age of gold,
And now those years away have rolled;
I weep because I shall not see
The heroes of prosperity."

And so in our adoration of the past and our longing for the future we let the heroes of the present toil without sympathy or appreciation.

An orator once gave an address on "Some Reconsidered Reputations." Shakespeare to his generation was but an ordinary play-actor and Milton barely escaped the headsman's axe.

At Gettysburg one day Edward Everett delivered a great oration. The distinguished men on the platform expressed admiration in looks and words, "fine," "magnificent," etc. Then Mr. Lincoln rose and uttered a few brief sentences. When he sat down there was a little perfunctory applause which may not be omitted when a President of the United States speaks. One well-known man whispered to another, "That is not what I expected; I am disappointed." The other replied, "I am afraid Lincoln has made a botch of it." And neither of those distinguished men discovered that they had listened to one of the classics of the English tongue.

The perspective of time corrects many judgments of the present.—H. C. Welch.

THE POWER OF SACRED SONG. (3)

Psa. 105:1, 2.

In a car in which Mr. M., a fine singer, was traveling, were four men playing cards, drinking, and using language unfit to hear. They sat directly in front of him, and at last, he began to sing "There is a fountain filled with blood." As he finished the first verse, one of the men turned round and cried, "What are you making that noise for?" "Why," said Mr. M., "you are proclaiming whose servants you are, and I thought I must not be behind you in showing my colors. I am a servant of the Lord Jesus, and am not ashamed of it." The other passengers applauded and joined with him in singing the remaining verses. Before the song was finished the men slunk away to the smoking car.—A. B. Riker.

THE POWER OF SACRED SONG. (4)

Col. 3:16; Acts 16:25.

Going to Toronto just before the International Epworth League Convention met in that city, I found the boat full of Epworth Leaguers. As the hours passed, one group after another burst into song, and Christian hymns were heard from all parts of the boat. In the cabin near me were four men playing cards. At last those in the cabin began to sing "Nearer, My God to Thee." One of the card-players put his cards down saying, "Let's get out of here." "No," said another, "go on with our game." They played on till a second man proposed to stop playing or leave the room, but he, too, was overruled. Still the strains of "Nearer, my God to Thee," rang through the cabin. At last one man threw his cards down on the table, saying, "Boys, I can't stand this!" and getting up abruptly, strode from the room. Anything so frivolous as a game of cards could not remain where God was coming nearer to mankind. —A. B. Riker, Pres. Mt. Union College, O.

CARDS IN A THUNDER STORM. (5)

Num. 23:10; Psa. 37:37.

As a boy in Stonington, H. Clay Trumbull was in a community where border lines in these popular practices were not sharply drawn. He was accustomed to play cards, but one evening, as he was engaged in a game with other young fellows, a heavy thunder storm came on. As the tumult overhead increased, one of the players dropped his cards with the remark, "I guess we had better quit until the storm is over. I wouldn't want to be struck by lightning while playing cards."

"Why not?" asked Trumbull in astonishment. "If card playing is all right, I'd just as soon be struck playing cards as at any other time."

The frightened player looked confused, and replied lamely; but none of the others, with the exception of Trumbull, were willing to go on with the game while the lightning flashed so dangerously near. Henry had played his last game of cards. If other fellows whose moral standards he did not especially respect believed that card-playing was an unworthy death-hour occupation, how could he justify his own continuance in that form of amusement?—*Sunday School Times.*

FAITHFULNESS IN LOWLY THINGS. (6)

Luke 16:10; Luke 19:17.

Bishop Potter once found Col. Waring's picture on the wall of a tenement house in New York by the side of that of the Virgin Mary. "What! do you pray to Col. Waring?" asked the startled bishop. "No, your honor," replied the woman, "but when I pray I thank God for having sent Col. Waring to keep the streets clean to save the lives of my children."

We give a man great honor who gives his wealth to found a hospital for sick children. Is it not an equally Christian deed to save children from going to the hospital? Health is better than cure. Formation is better than reformation. The man who kept the streets of the New York slum districts clean, was loved at home, honored abroad, and died regretted by the whole nation.—H. C. Welch.

TRUST. (7)

Jer. 32:1-15; Matt. 19:26.

When Rome was closely invested by Hannibal's victorious army, nothing so encouraged the despondent Romans, nothing struck such terror to the hearts of the Carthaginians, as the news which was brought to Hannibal that the land upon which his camp was pitched had been sold that day in the Forum for a good price. So great a confidence had some public-spirited Roman in the ultimate triumph of Rome.

There is a similar story in the thirty-second chapter of Jeremiah. While the army of the King of Babylon was besieging Jerusalem, Jeremiah bought the field that was in Anathoth in the land of Benjamin, and weighed out the money, even seventeen shekels of silver. He delivered the deed of the purchase unto Baruch before all the Jews that sat in the court of the guard. "For thus saith the Lord of hosts, the God of Israel: Houses and fields and vineyards shall yet again be bought in this land."—C. W. Barnes, Delaware, O.

LOVE'S CONQUEST. (8)

1 Cor. 13:13 R. V.

A Southern woman once said to me, "Your Northern troops whipped us, but they did not conquer us. But when the yellow fever devastated Memphis, and the dread dead-cart went through the streets, and we heard the awful cry, 'Bring out your dead,' then, when in our despair the telegrams came from the cities of the North, from New York and Chicago and Cincinnati and others, offering us aid and succor, then our hearts melted. Then the fierce bitterness passed away—then we were indeed conquered." Love, and love alone, conquers.—C. W. Barnes.

AN OLD TESTAMENT PARALLEL TO A NEW TESTAMENT STORY. (9)

Hosea 2:1-23; Luke 15:11-32.

The redemption of Gomer, the erring wife of Hosea, is the Old Testament parallel to the New Testament story of the prodigal son.

Each is based upon the severing of a world-wide relation, that of a wife to a husband, of a son to a father. Each shows the effect of the scorpion-whip of sin. In each is repentance, a firm resolution to return. And in each is exhibited a generous and joyous reception of the wanderer.—C. W. Barnes.

THE REWARD. (10)

Jas. 1:12; Matt. 10:38.

When Garibaldi wished the Italians to enlist in his army, the men asked, "What will you give us?" "I will give you," answered Garibaldi, "long marches, fatigue, hunger, cold, wounds, and to some of you death; and then in the end a free Italy!" and the men said, "We will go!"

Jesus of Nazareth conquered the world by giving men something worth while doing. He offered his followers self-denial, toil, calumny, tribulations, persecutions, and even death. But then he gave them the privilege of lifting the fallen and of cheering the faint-hearted. He gave them the chance of suffering for mankind, and then the kingdom of heaven.—H. C. Welch.

Revival Reminiscences.

BY R. A. TORREY.

PRAYER BRINGS REVIVALS. (11)

Jer. 33:3.

I have a theory, and I believe it to be true, that there is not a church or chapel or mission on earth where you cannot have a revival, provided there is a little nucleus of faithful people who are holding on to God until it comes. Four men brought the great revival to Kells and then to all the north of Ireland in 1859. One was a farmer, one a blacksmith, one a school-teacher, and I have forgotten what the other one was. But these four men held on to God week after week, and though at first there did not seem to be any result the fire came at last, and Ireland, Scotland, and Wales were shaken by the power of God.

SAVED BY PRAYER. (12)

Jer. 29:12, 13.

The revival in Liverpool is still going forward, though we left there some time since. I recently received the following touching letter from a mother in Birkenhead, a suburb of Liverpool, in regard to her wayward son. She wrote as follows:

"I must tell you of the great blessing and joy that have come into my life through your meetings in Liverpool. I have four children for whom I have prayed for a very long time. One, a boy of thirteen years, has been a real bad, wicked boy. He got completely unmanageable. One day I was in despair he was so naughty. I went over to one of your meetings feeling heartbroken. During the meeting you told about a mother who had a very naughty boy coming to you for advice, as she did not know what to do with the lad. You asked her if she had made it a matter of special prayer. She had prayed, but not in real earnest. You advised real earnest prayer, and to look for the answer. She did this and in about a week's time there was a great change. From the moment you told of that mother I took fresh courage in prayer. I went a step farther than before. I asked the Lord to save my boy and use him in his own way to be a channel of blessing to others. God has answered my prayer in the most wonderful way. The Spirit of prayer came upon him. He is a new boy; old things are most certainly passed away."

HEROISM OF A YOUNG JEWESS. (13)

Mark 8:35-38.

When I was home a year ago last summer I found that during my absence from my church a bright young Jewess had, amongst others, been converted. She was an out and out Christian, the only one in her home, but as she supported the home they couldn't very well turn her out of it. She was working for one of the best known firms in Chicago, and after her conversion she at once went to work to lead others to Christ. One day the manager called her up and said: "Miss So-and-So, I hear you are talking Christ to all the other employees." "Yes" she replied, "I am." He said, "Well, you mustn't do it. We will not interfere with your religion; we don't object to it; Christianity is a good thing, but you must not talk it around the office." "Very well," said she, "if I cannot take Jesus Christ with me to the office I'll leave it, for I cannot work where I have to be disloyal to Christ." She went on with her work and with her testimony

for Christ, expecting every day to get her dismissal. At the end of the week a letter came from the manager. "Here's my dismissal" she thought as she tore open the envelope. She read, "Dear Miss—, We have a position that has just became vacant, a position of great trust and responsibility, with a better salary than you are now receiving. We think you are just the one to fill it, and I am authorized to offer it to you."

Business men want men and women they can trust. They knew they could trust her. But suppose she had lost her position? Mr. Alexander mentioned that a girl in the choir had lost her position for the same reason. Well, it is a privilege to suffer loss for Christ, and it won't harm you. It will bring you hundred fold blessing in the life that now is, and in the life to come life everlasting.

TEN HOURS TOO LATE. (14)

Josh. 24:15.

When Mr. Moody was in New Haven there was a young fellow in the city, the son of a wealthy father. His mother had died leaving him a large sum of money, and he had entered upon a wild, reckless, worldly life. He went to hear Moody preach and was deeply moved. A friend of mine got hold of him after the meeting, and had a talk with him. He would not accept Christ that night, but asked to see me, saying he would talk to nobody but me. My friend arranged for me to meet him at the meeting the next night. He came, and we walked home together after the meeting was over. I found he was very near the Kingdom, and plied him with all the arguments I could command to accept Christ right then. As we reached his college the chimes rang out the last hour of the night. I thought to myself "This young fellow is so near the Kingdom I had better leave him to think it over and see him again tomorrow; it is of no use keeping him up all night." So I turned to him and said, "Well, Will, if you won't decide tonight goodnight. I'll be round at your room tomorrow morning at ten."

I think that was the gravest mistake I ever made in all my life. I was at his door next morning at 10 o'clock. He was there; a lot of his worldly friends were there. His convictions had all gone. One might as well have tried to talk to the wall as to talk to him. The night before was the appointed hour. I was ten hours too late.

WINNING JAPANESE STUDENTS TO CHRIST. (15)

Ex. 32:26.

I was preaching one afternoon in Japan to a congregation of university students and professors. The man who had asked me to speak to them had advised me not to preach them a sermon, not to talk to them directly on religion, but to give them a talk on the need of religion in education. I didn't have any talk on that subject. I preached them a sermon on the text, "What shall I do with Jesus which is called Christ?" They all sat around me, Japanese fashion—these young men who in the future were to be the prominent leaders of Japan. At the close of the sermon I said, "Now many of you gentlemen here believe as firmly as I do that Jesus Christ is the risen Son of God. Have you courage to stand up here and confess before your fellows that you take him as your personal Saviour, that you surrender your will to him as your Lord and Master, and will in the future live to please him in everything? Those who have, stand up."

There was a pause. Then one Japanese jumped to his feet, another followed, and another and another. When I left that place next day, the man who had advised me not to preach a sermon came to me and said, "I have the names of one hundred and thirty-one Japanese who have publicly professed to accept Jesus Christ."

INFIDEL SAVED BY A TEXT. (16)

John 6:37.

A man came into our church one Sunday night when I was preaching. He was a determined infidel, and had not been in a house of God for fifteen years previously. Somewhere in my sermon I quoted John 6:37, "Him that cometh unto me I will in no wise cast out." It just stuck and rankled in his memory. He went home and went to bed, but, try as he would, he could not forget the text. Next day he got up and went to work with the words ringing in his ears—"Him that cometh unto me I will in no wise cast out." He plunged into sin and tried to stifle the voice. Day after day, week after week, he could not rid his memory of the haunting words, "Him that cometh unto me I will in no wise cast out." At last, after six weeks of determined effort to forget the verse, he came into our Friday night prayer meeting. He got up and told the audience how he had heard that verse six weeks previously and could not get rid of it. Thank God he didn't get rid of it. He was saved by it. One verse from the word of God carried home by the Holy Spirit to a man who was determined to go the wrong way turned him out of that path into the road that leads to Life Eternal.

HEAVEN OR HELL? (17)

Josh. 24:21.

One night a young English sailor stepped into a mission in New York City. At the close of the meeting, when he was leaving, someone put into his hand a little card, on which was printed the following: "If I should die tonight I would go to————— Please fill out and sign." The sailor put it in his pocket, went back to his steamer, and stuck it up in his bunk, without thinking much about the words. Crossing the Atlantic, he was thrown from the rigging in a storm, and, falling to the deck, broke an arm. He was carried to his bunk, and as he lay there alone his eye fell on the little card and the message went home to his heart. He thought, "If I should fill that card out honestly now I should have to write in the word Hell. But I'll not fill

it out in that way." And lying there in his bunk he accepted Jesus Christ as his personal Saviour, and surrendered his whole being to him. He filled in the card with the word Heaven, and signed his name. Returning to England he soon got another ship for New York, and on arriving there he walked to the Mission and handed in his card. Suppose you had a card like that to sign today. Which would it be, Heaven or Hell?

KILLED BY SHAME. (18)

Prov. 18:14.

In a certain town in New York State a bank cashier had used for his own purpose the bank's money, had been detected, and sent to prison for a long term of years. He had a beautiful little daughter. A few days after his trial and sentence this sweet child came home from school sobbing as though her heart would break. "Oh, mother," she cried, "I am never, never going back to that school again. Send for my books." Her mother, thinking it was some childish whim, tried to reason with her. "No," she persisted, "I am never going back, for one of the girls called my father a thief." Her tender heart was wounded just as though it had been stabbed with a dagger. Her mother removed her from the school, but the wound was fatal. The child sickened and pined. Her mother summoned their physician. The physician could do nothing. He said, "I can't heal a wounded heart." The frail blossom faded until she could not stand, and was slowly dying. She begged them to send for her father. By the use of powerful influence he was permitted to go under the charge of a warden to see his dying child.

When he reached the death chamber his little daughter looked up with a serene smile wreathing her wan face as she said, "Father, I knew you would come. Now lay your head down beside mine on the pillow as you used to do." The strong man, brokenhearted, laid his head beside the child's. She patted him lovingly on the cheek, and her spirit took its flight to be with God. Killed by shame!

THE FIRST CONVERT'S STORY. (19)

1 John 4:15.

The very first convert at the first meeting of the London campaign was a colonel in the English army, who is the son of a peer. He was sitting on the platform, and when I appealed for those who would accept Christ to stand up he was on his feet in an instant. Later at a converts' meeting he told how God had spoken to him that night, and how great a joy had since come into his life. He said:

"I have seen a great deal of the world, and have tried very hard to be a good man, without much success. I was at the Albert Hall on Sunday night, but felt no emotion, felt nothing, until Dr. Torrey asked those to stand up who wished to confess Christ. I said to myself, 'Now is the opportunity,—10,000 people—I can stand up and very likely some of my friends will see me, and I can't go back.' I believe I was the first to stand up, and I have been a different man since. I can't keep quiet; every one of my friends knows it. Now my whole desire is to serve God. I thank God that his Holy Spirit is working through Dr. Torrey and Mr. Alexander." It is not Dr. Torrey; it is not Mr. Alexander; it is God's Holy Spirit which is working in Albert Hall. Now I love to go to Albert Hall, and to sit there in the presence of God's Holy Spirit. All the difficulties I saw ahead of me have vanished, and I am able to speak of God's love and all that he has done for me.—Reported by Geo. T. B. Davis.

Eloquent Facts and Sayings.

THE PEACH ONCE POISONOUS. (20)

The peach was originally a poisonous almond. Its fruity parts were used to poison arrows, and for that purpose was introduced into Persia. Transplantation and cultivation have not only removed its poisonous qualities, but turned it into the delicious fruit we now enjoy.

OPEN-HEARTED FLOWERS. (21)

There is dew in one flower and not in another because one opens itself and takes in while the other closes itself and the drops run off. So God rains goodness and mercy as wide as the dew, and if we lack them it is because we will not open our hearts to receive them.—Channing.

INFLUENCE OF EARLY LOVE. (22)

Descartes had for his first love a young lady who squinted, and never after could he admire anyone who saw straight. His imagination associated all her charms with that peculiar obliquity of vision.

SELF-EFFACEMENT. (23)

Catinat, the French general, sending in his report of the battle of Marsaglia, totally forgot to mention himself. Someone ingenuously asked "Was the Marshall present?"

STARVING SENTIMENT. (24)

John Stuart Mill, in his autobiography, says that his father's greatest deficiency was a lack of tenderness. "I believe him to have had much more feeling than he habitually showed. He resembled most Englishmen in being ashamed of the signs of feeling, and by the absence of demonstration, starving the feelings themselves."

SCARLET-THREADED ROPE. (25)

The ropes in the English navy, from the greatest to the smallest, are so twisted that a

scarlet thread runs through them from end to end, which cannot be extricated without undoing the whole; and, by which, the smallest pieces may be recognized as belonging to the Crown. So, the smallest acts of a Christian's life prove his allegiance, to whom he belongs.

BUILDING FOR OTHERS. (26)

The architect spends his own soul, his whole heart and passion to produce buildings he may never occupy.

PELICAN JESUS. (27)

In the old Second Parish Church of Worcester, Dr. Aaron Bancroft, father of the historian, horrified his congregation, one morning, by calling Christ "Pelican Jesus." Then, after a pause, he explained what he meant, by speaking of the legend that in times of famine the pelican pierces her own breast, and feeds her young on her life blood.

HEART PILGRIMAGES. (28)

"Change of place brings God not nearer; wherever thou art, God will visit thee if the mansion of thy soul is fit for his reception; but if it is full of wickedness, then, if thou art at Golgotha, or on Mount Olivet, or at the moment of the crucifixion, thou art still as far removed from accepting Christ as if thou had never confessed him."

(From the letter of an Eastern Bishop, attempting to check pilgrimages to the Holy Land, in the 4th Century.—From Mombert's Short History of the Crusades.)

THE DIVINE MARRIAGE (29)

The divine marriage—Religion and Morality. What God hath joined together, let no man put assunder.—F. S. C. Wicks.

THE DUMB AND THE SPEAKING CHURCH. (30)

Perhaps every conceivable society, past and present, may be figured as properly, or wholly, a church in one or the other of these three predicaments: an audibly preaching and prophesying church, which is the best; second, a church which struggles to preach and prophesy, but cannot as yet, till its Pentecost come; and, third, and worst, a church gone dumb with old age, or which only mumbles a delirium prior to dissolution.—Sartor Resartus.

SIX DAY CHRISTIANS. (31)

Example is more forcible than precept. "People look to my six days to see what I mean on the seventh."—Rev. Mr. Cecil.

PROJECTED. (32)

"I have no more to do with the course pursued than a shot leaving a cannon has to do with the spot where it fell."—John Brown.

NAPOLEON'S MOTIVE. (33)

In a moment of self-abandonment and weariness, the great Napoleon once said, "What trouble to take for half a page in universal history!"—Guizot.

YOUTH AND AGE. (34)

The twelfth century proverb, "If youth but knew, and age could do" was founded on an exclamation of Louis VI, to his counsellor, Suger, "What a pitiable state is this of ours, to never have knowledge and strength together! In my youth had I had knowledge, and in old age, had strength been mine, I might have conquered many kingdoms."—Guizot.

SILENT SUFFERING. (35)

Madame De Vaux, the beloved of Comte, said, "It is unworthy of a noble soul to diffuse its pain."

PATHOS IN VOICE. (36)

It was said of Whitefield that he could say Mesopotamia in such a way as to bring tears to the eyes of his audience.

DE QUINCEY A "MIXER." (37)

De Quincey made it his boast that he had always made it his pride "to converse familiarly with all human beings." He would converse with a peasant lad or a servant girl in phrase as choice and sentence as sweetly turned as if his interlocutor were his equal in position and intelligence; yet, with no suspicion of pedantry, and with such complete adaptation of style and topic that his talk charmed the humblest as it did the highest who listened to it.

MOSLEM FANATICS. (38)

Many Moslems reverence the burial-place of the Prophet more than his life. Certain Afreedee villagers once killed a descendant of the Prophet that they might worship at his tomb.

SHAM SORROW. (39)

The story is told of a Russian lady who wept with compassion over the sorrows of a stage heroine, utterly oblivious of her coachman freezing to death, waiting for her on the outside of the theatre.

RELIGIOUS IN PRAYER MEETING. (40)

"Is your husband a religious man?" asked one woman of another. "I am not quite certain. When I hear him speaking in prayer meeting, I think he is, but when I hear him speaking at home I think he isn't."

LABOR AND VIRTUE. (41)

Hesiod said that before the temple of Virtue the gods had placed Labor, and the way to it was long and steep.

Preacher's Scrap Book.

By ERNEST H. MacEWEN.

FAITH AND WORKS. (42)

Jas. 2:14.

Men may believe and be saved, it is said. Ah, but many times, more than what they call faith is needed. God requires us to use every means he has given us to help ourselves.

A young man had been arrested for larceny, and he sent for a lawyer.

The young fellow told the attorney that he was innocent, but that he had no friends in the city and no money. His mother, however, was in fair circumstances, and he knew that she would help him. What he wanted the lawyer to do was to defend him and also send a telegram to his mother telling of his fix and asking for aid. The lawyer agreed to this and made such a good defense that the young man was acquitted.

He and the attorney went direct to the telegraph office to which the message had been ordered sent and found it. The young man was so grateful to the lawyer that he handed him the unopened envelope, telling him that he must take all the money that his mother had telegraphed him. The lawyer tore open the yellow cover, and his eyes were greeted with these words:

"Put your trust in God. I am praying for you.—Mother."

THE WAY OF THE TRANSGRESSOR IS HARD. (43)

Prov. 13:15.

Lord Byron, who drank of every cup that earth could give him,—Lord Byron, with a wealth of intellectual and physical nature equal to almost anything—just before he died, sitting among gay company, was meditative and moody; they said to him, "Byron, what are you thinking about so seriously?" "Oh," he said, "I was thinking of the number of happy days I have had in this world." "How many," was asked. "I can count but eleven, and I was just wondering if I could ever make up the dozen in this world of pangs and tears and sorrows."

MEN OF CONVICTION. (44)

Heb. 11:24-27.

The Apostle Paul was a man of intense convictions. He believed in some things with all his soul, and throughout his life he made a strong fight for them. And for over eighteen centuries the world has been reaping the benefits of that devotion to principle. Moses was a man of the same stamp. He forsook the riches of Egypt for his convictions. Such men are needed today. This is the time of uncertainty, and men are saying that it does not make much difference what you believe. Any side of the question will do. A man over in Connecticut lived on the state line. They could not decide to which state he should pay taxes. At last, they came to the conclusion that he should pay taxes in the place he slept. When they investigated, they found that he slept with his head in one state, and his feet in another. That is the way with so many of us, we are on the line. If we are to amount to anything we must get one side or the other. Know something. Believe something. Be something.

THE SEED GERM OF A NEW LIFE. (45)

Jno. 3:7.

Said the crab-apple tree to the cherry tree: "I think I will produce cherries this year." "How strange," laughed the cherry tree, "that such an absurdity should enter the heart of a crab-apple tree; for as far back as the memory of trees goes was it known that a crab-apple tree could produce cherries?" "Oh, well," said the crab-apple tree, "you need not be so amused about it; I am a tree, as you are, and if I want to raise cherries, I am sure I can. At any rate, I'll take my chances with you."

"But there are no chances," said the cherry tree.

So the spring sped on, and the blossoms came. Nor was the crab-apple tree without its share of blossoms—but not cherry blossoms! and as the days went on, the full ripe cherries hung upon the cherry tree, while somewhat later there also appeared fruit upon the other tree—but no cherries!"

The germ of all the possibilities of the Christian life lies in the new birth. It is the possession of the soul of man by the Christ life. He, who once could not produce the fruits of this life, now can, because into him has entered the seed germ of a new life, ever unfolding its grace and power. "Ye must be born again."

THE BLOOD OF HIS CROSS. (46)

Col. 1:20.

In the West some years ago, a husband and wife became separated. On a business visit to the town where they had formerly lived as man and wife, the gentleman went out to the cemetery to place some flowers on the grave of their only son. While standing there deep in meditation, he heard a step, and looking up beheld his former wife. The first thought that came to both of them was to turn away. But something held them. They had common property in that dead boy. A sense of that swept over both of them, and reaching across that grave they were reconciled.

HONOR THE LORD WITH THY SUBSTANCE. (47)

Prov. 3:9, 10.

John Dale was a poor youth supporting his parents by his wages. He was an active and faithful member of the Baptist church. A new church had been built and there was a debt. A committee distributed the debt among the members pro rata, and went out to see if each would agree to his assessment. John Dale was now a clerk in a grocery store at a salary of

600 dollars a year, and had 100 dollars in bank. When the committee came to him, he said at once that he would pay his assessment. But when he came to sign the subscription list he found to his consternation that his assessment was 100 dollars, all of his savings. But without objecting he signed his name. When he told his employer, that gentleman told him that he was a fool to do that. It was too much for him. John explained how it came about, and said he was young and strong and could work through it. But really he felt worried.

On his way to supper that evening a neighboring merchant called to him, asking if he would change employers, and offering him 800 dollars. He returned to the store and told his employer, adding, "I have no fault to find here, but you know I need all I can earn." "Well," replied his employer, "If you are worth 800 dollars to B. I guess you are to me, and I'll give it.

"If you will stay," continued the grocer, "we'll let this begin with the year, so, as it is now June, at the end of the month you will have an extra hundred dollars coming to you."

"Thank you, I will stay willingly. And now my subscription can be paid without touching my savings. I think the Lord is a prompt paymaster."

THE WILES OF THE DEVIL. (48)

II Cor. 2:11.

A gentleman, residing in New Hampshire, had some fancy breeds of chickens which he used to feed every morning with wet meal. By noon what was left of the meal would sour, and draw the flies in great numbers. A toad, who made his home in the chicken yard, observed this. And this is the shrewd thing he did: he would roll himself in that meal, and even allow the chickens to pick particles from his back, and when it had soured, and the flies came, he would dart out his tongue, and catch every fly that came within reach of it.

"HE THAT SPEAKETH OF HIMSELF SEEKETH HIS OWN GLORY." (49)

John 7:18.

Cnidius, a skillful architect, building a watch-tower for the king of Egypt (to discover the dangerous rocks by night to the mariners), caused his own name to be engraven upon a stone in the wall in great letters, and afterwards covered it with lime and mortar, and upon the outside of that wrote the name of the king of Egypt in golden letters, as pretending that all was done for his honor and glory; but herein was his cunning, he very well knew that the dashing of the water would in a little time consume the plastering (as it did), and then his name and memory should abide to after generations. Thus there are many in this world, who pretend to seek only the glory of God, the good of his church, and the happiness of the state; but if there were a window to look into their hearts, we should find nothing there written but **self-seeking**.

Illustrations from Life.

FROM WILLIAM BARNES LOWER.

THE GREATEST INDEMNITY. (50)

Hos. 13:14; Matt. 20:28.

The greatest money indemnity ever asked, and moreover paid and paid promptly, was the $1,000,000,000 which the new-born Empire of Germany demanded from the conquered French in 1871. The French could not bear to see those uniformed German "men in possession" in every city of France, and every peasant gave liberally of his meager earnings to pay the indemnity. This indeed was an indemnity of war, but the greatest of all indemnities was paid by one man for the purchase of peace. Jesus Christ paid an indemnity for us which we could not have paid. We should as peasants of this earthly kingdom pay our best to him who paid his all for us. The only interest he asks on this investment, which he made wholly for us, is that we give him a share of our love. He does not ask a "quid pro quo;" he asks that we give our hearts. When heaven makes a demand on a man it is, "My Son, give me thine heart."

HARVEST THOUGHT. (51)

2 Sam. 24:24.

No one ever gave the first fruits to God but that God gave him back the first, middle and last fruits. God always pays back with interest. There has never been a panic in the stock market of Heaven. Heaven declares momentary dividends. God never gives the left over to man. How many of us give to God that which we can spare. Only that is of true value to us that has cost us something. Be ashamed to give God that which cost you nothing.

THE HIT ONE. (52)

Matt. 10:34; Heb. 4:12.

In the preaching of the genuine gospel some one is sure to be hit. Sam Jones characteristically remarks: "If you throw a stone at a lot of dogs the one that yelps is the one that got hit." The gospel, we are told by the writer of Hebrews, "is sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and to the joints and marrow, and is a discerner of the thoughts and intents of the heart." It is pretty hard to get at the heart of the natural man. If the gospel were not a piercing instrument some hearts could not be reached. There is a difference between preaching nothing but the gospel and a gospel of nothing. Where the pure gospel is preached someone is sure to get angry at it. It was so in the days of Christ.

THE LAST ROLL CALL. (53)

Eph. 6:11-17.

It is less than twenty-five years since the Grand Army of the Republic was organized. Its high water mark was reached in 1890, when it numbered over 400,000. The death rate has been increasing, until today it is 352 to every 10,000 members. In a little while there will

be none of these veterans left. In contrast to this is the Grand Army of the Redeemed, whose ranks are augmenting rapidly. Already the ranks of this Christian army are so large that it cannot be numbered. Under the Banner of the Cross it is marching on, conquering and to conquer. Both of the armies, however, must halt and listen to the last roll call. The man who answers to every roll call in Christ's army will be the best soldier in the army of his country. The good soldier responds quickly to "reveille" and "taps." So the soldier of Jesus Christ is quick to march to the reveille of duty and respond at last to the "taps" of victory.

HANDS TIED WITH LILIES. (54)

Eccl. 2:11.

A young man lost his life on one of the lakes in Eastern Pennsylvania recently in a very strange way. He had taken several persons out on the lake to gather lilies. In reaching for the flowers the nurse of the family, who was one of the party, upset the boat and all were precipitated into the water. The young man was an expert swimmer and attempted to save the nurse and baby, but became enmeshed in the lilies and sank. When his body was recovered his hands were found bound together by lily stems. So even the charming lily, the purest of flowers, the emblem of virtue, may become an instrument of death. So there are many pleasures in life, in themselves as pure and attractive as the lily, but indulged in to excess they entwine themselves about the soul and drown it in worldliness. Blessings are good, but God may give so many of them that a soul might be destroyed by them. As an abundance of lilies may tie the hands of a swimmer that he perish by them, so indeed the pleasures of life may bind the soul that it sink into perdition by them.

"NOTHIN' TO MAKE FUSS OVER." (55)

Luke 17:9, 10.

A little one-armed boy, twelve years old, recently saved another boy from drowning in the Delaware river at Philadelphia. The lad lost his arm two years ago by being run over by a wagon. Notwithstanding this he is a good swimmer, and has rescued several boys from drowning. Admiring neighbors are thinking of sending his name to the Carnegie Hero Fund Committee. For saving his companion from drowning he has received many congratulations, for which he expresses the greatest disdain. As he turned his back on an admiring crowd he said: "Watcher makin' a fuss over me for? 'Taint nothin' to pull a kid out of de water what can't swim. If I hadn't had only one wing I would er landed him sooner." This boy is a hero indeed. The true hero is one who is heroic without a consciousness of it. It is the duty of every man to do his duty. Man's chief end is to do duty, do it continually, and do it without caring for the applause or censure of men. The man who does a good deed expecting to be patted on the back for it, has not done it from the highest sense of honor or from the best motives.

SLEEPING IN DANGER. (56)

Rev. 3:3; Mark 13:37.

The chief of police of Camden, N. J., issued instructions recently to the police to keep a close watch on passing farmers and awaken all found asleep. Investigation reveals the fact that nearly every accident to farmers recently, in being struck by trains and trolley cars, has been caused by drivers going to sleep on their way to market. There is a time to sleep and a time to refrain from sleeping. Sleep is one of God's best gifts to men. But there are times when wakefulness is more necessary than sleep, and that is in the path of danger. To sleep when on the road beset by a thousand pitfalls is criminal. There is no excuse for the man who, hearing the ten thousand appeals that come to him from the pulpit, the press, the family, to lead the higher life, to flee from the wrath which is to come, goes on his way unheeding.

A LAST LAMENT. (57)

Luke 13:5.

There died at the Metropolitan Hospital, Blackwell's Island, New York, recently, a man who had been in his day a notorious bank robber. While in the hospital he spoke of his past life and said he supposed he was getting what he deserved. "If I only had my life to live over again," said he, "I would not end up in this way." What a sad commentary on a sad life. So many see the error of their way when it is too late to mend. A death bed is a poor place to reform. There is only one last hour penitent mentioned in the word of God, the penitent thief. This single instance is given that we might not presume on the one hand and that we might not despair on the other. The red light signal of danger is hung out at every yawning chasm of sin, and still young men plunge straight into the gulf, heeding not the signel. From ten thousand pulpits the warning note of danger is sounded, but young men hold a deaf ear to it. If a young man could feel a touch of the remorse in the first hour of his downward course, that he feels in the last hour, he might reform. The young man who defiantly sets his face from Christ must suffer at last a burning remorse.

Sample Copy.

A large number of sample copies of this number have been sent out. You may not be a regular subscriber to Current Anecdotes, which many say is more than it claims or indicates. (See page 29-30, colored insert.)

This issue contains articles on the Prayer Meeting and Revivals which if printed in book form would sell for 50 cents, and the Homiletic and Illustrative matter is worth 25 cents to any preacher.

If you decide to subscribe kindly keep this copy with our compliments. If not, will you not in return for the favor of the sample hand this copy to some other preacher?

If you have a salary of less than $400 we make a special price of $1.00 per year. Or if you get more and cannot afford the $1.50, you may get two other preachers to subscribe at $1.50 each, total $3.00, and we will send you a year's subscription free.

CURRENT ANECDOTES (Sub. Dept.), Cleveland, O.

Textual Search-Light.

BY S. A. WILSON.

EARNEST MONEY. (59)

2 Cor. 1:22.

In writing to the Corinthians, Paul says,—according to the King James Version—that God hath given us "the earnest of the Spirit in our hearts." In the translation of this epistle by Conybeare and Howson, this clause is rendered, "has given us the Spirit to dwell in our hearts, as the earnest of his promises." This refers to the earnest money, the sum paid in advance to bind the bargain. The same expression is found in 2 Cor. 5:5, and in Eph. 1:14. This possession of the Spirit is the sign to the believer that the other promises of God will be kept as that has been. As Paul tells the Ephesians, the Spirit is the earnest money of our inheritance.

LIGHT IN DARKNESS. (60)

John 1:5.

In the introduction to John's gospel the statement is made, "the light shineth in darkness, and the darkness comprehended it not." M. R. Vincent says, "did not grasp or take possession of, as a prize in the games." The Revised Version says, "apprehended it not," and in the margin the rendering is "overcame it not." "The light, though sometimes apparently overcome, was really victorious; it withstood every assault, and shone on triumphantly in a darkened world. So far, therefore, from our finding here a wail, we have a note of exultation, a token of that victory which throughout the whole Gospel rises to our view through sorrow." Darkness can never overcome light, until the light itself gives up or fails.

GREEKS AND BARBARIANS. (61)

Rom. 1:14.

Barbarus originally signified one who spoke an unintelligible language. The word is an evident effort to imitate the sound of a foreign tongue—bar-bar-bar! Hence, in Greek it denoted the speaker of a language not Greek, and, as one who could not speak Greek was an ignorant savage to the Grecian mind, that became the chief meaning. *Rivals* were originally those who dwelt upon the bank of a river. But, as he who dwells upon the opposite bank of the stream is apt to find that his interests clash with yours, the word came to have its present meaning.

The Romans called a stranger, *hostis*. But to his warlike disposition, every unknown stranger appeared as an enemy, and so the word grew to signify an enemy.

To mankind, whether nation or community or individual, self is the center and summit; others are rivals, enemies and barbarians.

THROUGH A GLASS. (62)

1 Cor. 13:12.

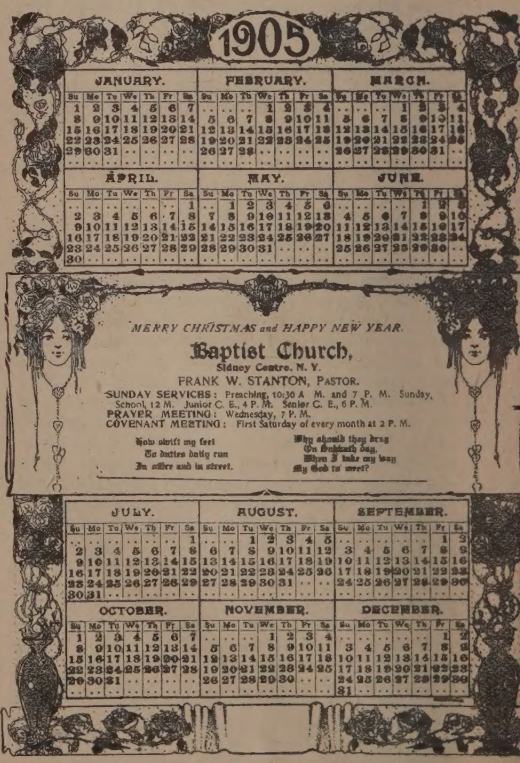
Through a mirror: the reflection seeming to the eye to be behind the mirror, so that we see it through the mirror. Ancient mirrors were made of polished metal. The contrast is between the inadequate knowledge of an object gained by seeing it reflected in a dim metal mirror, compared with the perfect idea of it by seeing itself directly. Darkly, literally, *in enigma*. Compared with the direct vision of God hereafter, even the revealed word is a puzzling enigma.—J. F. & B.

1906 Calendars.

Cut this out, You may not see it again.

Herewith you will find an illustration of a calendar—the calendar itself is 10 inches by 7 inches, four times as large as this, twice as high and twice as wide. You may send us a 100-word directory of your church services and this will be printed on 100 of these calendars on a good stiff card, with a hole for hanging, and shipped to you express paid for $3.00; 150 for $3.50; 250 for $4.50; 500 for $7.00; cash with order. This a permanent advertisement for your church services, and at your local printers would cost you twice this. We will ship all orders received before Dec. 1, or Dec. 5, Orders received before Dec. 10 will be shipped Dec. 15, and all orders after Dec. 10 will be shipped day after received. We can furnish large envelopes suitable for mailing these calendars for 40 cents per 100. It would not pay you to order less than 100. If your membership is less, give surplus to stores and non-church goers.

F. M. BARTON, Ca ton Bldg., Cleveland, Ohio.



School of Methods—The Prayer Meeting.

In the September number of Current Anecdotes, we asked the following questions, addressing them to those pastors whose churches are the proud possessors of a healthy, helpful, well-attended prayer meeting—

What subjects do you use?

How much time for discourse?

Do those who attend take part generally, or do a half dozen do all the talking and praying?

Do any but church members attend, and if others come, do they come more than once?

Do your young people attend, and do they take part in the meeting?

What songs do you use, and do you use many?

Do the prayers consist of personal or church welfare, and is there much prayer for a revival?

What kind of invitations do you use?

Do you urge attendance at prayer meeting as a duty to your morning congregation?

Is much of your church work, outside of bazaars, suppers, etc., done by those who do not attend prayer meeting?

Have you ever thought of using the prayer meeting for a course of Bible lessons, open to discussion and questions?

We added that we would give $5 to the one sending the most suggestive reply, and making the best additional suggestions, or how to make the prayer meeting helpful. Frank S. Hallett, Souris, N. D., was awarded the $5 and his answers and suggestions are given in full, and the most valuable parts of the other replies are given. These in connection with Mr. King's article form, we believe, a collection of as valuable suggestions on improving the prayer meeting as has been published.

If you have something better, is it not your duty to share it with 10,000 of your fellow preachers, by sending it to the Prayer Meeting Dept., Current Anecdotes?

A ROUND ROBIN ON THE PRAYER MEETING.

BY FRANK S. HALLETT.

1. There is matter enough in Current Anecdotes to give the preacher a good foundation for a practical address every week.

2. The best address, for prayer meeting, should not exceed fifteen minutes.

3. I arrange my prayer services so that nearly everyone takes some active part.

4. Yes, members of the congregation come to prayer meeting, and oftentimes strangers will drop in and we aim to make everyone feel perfectly at home.

5. Our young people are often found in our prayer meeting, and we aim to give them special attention, and they often express their joy of meeting with Christian people. We have no cast iron rules for young people.

6. We use Pentecostal Hymns.

7. The prayers are for a deeper spiritual growth in every meeting; frequently this causes earnest prayers for the church, and as a result of such earnest prayers they are more anxious for the prosperity of the church, and then the Revival Spirit is ever present. This gives warmth and life to the prayer service.

8. I extend invitations through the public press, through our Young People's Society, and perhaps the most sucessful method is personal work by the pastor. I find asking people to come with us to prayer meeting gets them interested in the pastor and the church.

9. Every Sunday morning I urge upon the members their duty in regard to the prayer meeting, and report there the helpful meeting the week previous, etc.

10. We have no church bazaars and suppers. We practice straight giving. Our young people use the tithing system, and we find no trouble to meet our church obligations. The work on the whole is done by the members of the church, Sunday Schools and Young People's Society. During winter months we provide a few concerts, and pass around a lunch, having a good social time.

11. I have often used, and do still use the prayer meeting for Bible lessons, sometimes taking the lesson assigned for prayer meeting in C. A. Having from fifteen to twenty minutes for free discussions, this gives everyone a chance to say something. But in prayer meeting discussions the pastor must be very, very careful not to allow the spirit of selfishness and narrow mindedness to creep in; this has often spoiled a prayer meeting. My aim has always been to make each prayer meeting a spiritual meeting. A meeting that the people feel glad they came.

12. The pastor must always prepare for a prayer meeting; he will not succeed if he thinks anything will do for this service. He must give his people first spiritual food, he must treat his subject intellectually, but he must not take up more than fifteen minutes himself. When the scriptures are read, everyone should have his Bible, and instead of the pastor reading the whole lesson he will perhaps read one or two verses, and then without any partiality ask others to read certain verses. Then ask if some would like a special hymn sung.

We must always be natural and not cause anyone to become embarrassed. The pastor and people will do well to sit near to each other. No service should last more than one hour, and at the close let all shake hands, and show their sunny-face. Don't bring your worries and troubles to prayer meeting; if any member has griefs and troubles to tell, let him come fifteen minutes early and meet alone with the pastor.

Have your prayer meeting room always well lighted, and everything neat and cheerful, with plenty of bright, cheerful singing.

I have a plan that I intend to use in my next ministerial year, which begins in November. First, call a meeting of all my church

members, have a friendly talk. Let them all feel that the prayer meeting is their meeting, that they can always depend upon my being there, prepared to give a fifteen minutes talk, and that our meetings will be better because of their presence.

The prayer meeting topics to be used at every meeting. I intend to have a good secretary for the prayer meeting, who will be able to prepare a good minute, giving the gist of the pastor's address, and report the number of church members present, also the number of adherents and visitors at each meeting, stating the number who took part in each service. A concise report of attendance and progress on all lines to be read at the regular Sunday morning service, the first Sunday of each month. This will enable the congregation to know what the prayer meeting is doing. We will make inquiries at every meeting as to what work we have been doing for the master in any special lines, asking if any members of the church or adherents are sick, and if we can render any service in any way; if any are in trouble, or someone needs special prayers. If any are poor and have not the necessary comforts of life, we will share with them, and see that someone is appointed to do this work, and report at prayer meeting what has been done.

This will be attended to very briefly, and the work will go on every week. This will promote the highest type of spirituality, everyone will be thinking of his brother; we will know each other better, by coming so close to each other in the prayer meeting. We intend to feel as free as if we were having a social evening in our homes.

A volunteer band of praying people has been suggested who will come to the class room of the church fully fifteen minutes before the evening service on Sundays, and pray for the pastor that his message may be a message of power to the people, that he may lift up the fallen to behold the Christ at every service. A new leader for this praying band selected at the prayer meeting every week. This we predict will bring the pastor and people together, and all will be of one accord in one place. I have been a great admirer of your church magazine for years, and it is invaluable to the busy and enthusiastic pastor.

A. A. Benfield, pastor of First Baptist church, Hoopeston, Ill., has used the following plan for the past six months.

Each evening the pastor appoints one to read his favorite chapter at the next prayer meeting service. This chapter is announced on Sunday and all are urged to read the chapter carefully and select from it the passage which they would rather keep for themselves in case the rest of the chapter were lost. This request meets with a hearty response, so that many come prepared to enter into the discussion. All bring their Bibles, and follow the reading. In the discussion, a difficult passage is left to the pastor for interpretation, or referred to some one for exposition the next week. This plan has doubled the attendance, and it stimulates Bible study, and develops leaders. The service is made as much as possible like a family gathering, in which everybody joins.

Rev. Charles J. Keevil, pastor of the Second Avenue Baptist Church, New York City, writes:

The evening's subject is suggested by the pastor's work in the parish during the week, and is treated in an expository way, for twenty minutes or less.

Our book, "Church Hymns and Gospel Songs" is divided into the two classes, and we oftener sing from the Church Hymns part than the others.

The working force of our church is very largely composed of those who attend prayer meeting, and the exception is only noticed where reasonable cause exists. We have not used our prayer meetings for conversational Bible lessons, rather they are for worship, sympathetic prayer and testimony.

Walter M. Irwin, pastor of Presbyterian Church, Wichita, Kansas, writes:

The first twenty minutes of our prayer meetings are used in singing, praying, and presenting helpful thoughts, requests for prayer, and personal experiences. Then for about thirty minutes we turn to Bible study, all bringing their Bibles. A year ago we began the systematic study of John's Gospel. We use the catechetical method of study, sometimes going round the circle, verse by verse, sometimes asking general questions. All is very informal, a parlor conversation, closing with a prayer of confession and request, and a devotional song.

Theophilus S. Devitt, pastor of the First Congregational Church, in Branford, Conn., writes: We have generally used the topics put out by *The Congregationalist*. We open with a song service of the old hymns that have been tested by the church in the past. From one-quarter to one-third of those who attend are not members of the church, and they come as regularly as the members, generally in time joining the church, while new recruits take their place. One-half or more are young people, and they take part as well as the older ones. If any one in taking part gives utterance to any heresy, it is *not* corrected by the minister. Invitations are given spontaneously by individuals and a regular notice (no urging) from the pulpit. Some of my best church workers do not come to prayer meeting, and lots of my regular prayer meeting folk are of little use anywhere else. I do not want one person to be in everything that goes on in my church; there's too much, and all is not suited to his nature.

W. B. Slutz, pastor of Franklin Ave. M. E. Church, Cleveland, at the beginning of the conference year, invited the congregation to one of the regular Ladies' Aid Society suppers, which was served on the prayer meeting evening. After the supper, while still at the

tables, the pastor called upon several persons, who had been notified previously, to tell what the prayer meeting was to them. These speakers were, a man of middle age, representing the official members of the church, a young woman, one of the Sunday School teachers, and a young man from the Epworth League. The pastor closed with a short talk upon the value of the prayer meeting.

E. S. Lewis, now pastor of First M. E. Church, Columbus, O., once asked his church members to read the book of Nehemiah that week before the prayer meeting evening, and to come to the meeting with a thought suggested by that book. He then asked one person to sit in the rear of the room and to quietly make note of the main thought given by each speaker, no one else knowing that this was done. At the close of the meeting he called on this secretary to come forward and read her notes. It was a surprise to all to see how many good and helpful thoughts had been given in one evening.

REV. C. YATMAN'S RECIPE FOR A SUCCESSFUL PRAYER MEETING.

(Rev. Mr. Yatman has just completed 25 years of leadership of the Young People's meetings at Ocean Grove, with average attendance of 1,500 and sometimes 2,000 people).

The mid-week service, I am persuaded, could be made so attractive that a Sunday congregation would gather, to their great profit, as well as joy of the pastor's heart. The following rules govern in my Temple work at Ocean Grove: First—Promptness in opening and closing; one hour is far better than ninety minutes. Second—Variety; no two meetings are ever alike. Third—The element of surprise; no one even knows how the service will open or close or what is to come next. Plenty of Scripture. Much music of all good kinds, but always a message and never a performance. Earnestness and enthusiasm of the right kind. Brightness and joy without levity. No announcement of what is to come in the next service. The general tone of a table attracts boarders—not special dishes. Liberty by the leader to follow the guidance of the Spirit. Deep love and sympathy for those present, and a desire to help them. Christ, the central figure and theme—folk never tire of him. The service must have a purpose—not a mere name and place. Ours is "To make bad people good and good people better and keep them so by the Gospel of Jesus Christ."—*The Church Economist.*

N. R. Singleton, Sr., of Alamogordo, N. M., has this plan for securing attendance at the prayer meeting. He selects good, influential women in different districts of the city, who will each week invite a certain number to attend the prayer meeting that week.

He adds that the pastor should be as conscientious in preparing for prayer meeting as for his Sunday morning sermon.

THE PRAYER MEETING.

BY W. C. KING.

The prayer meeting problem is of most vital importance. A score or more of years ago, Prof. Wilkinson wrote of this service: "It is to the church as is the foliage to the tree. It is not enough that the tree have its root alone; however richly fed in the fatness of the ground, that cannot sustain the life of a leafless tree. Churches breathe as trees do. The foliage is to the tree its apparatus for respiration. The prayer meeting of the church is the play of its lungs. The church breathes in its prayer meeting, and it must breathe, or it will die. The first thing for the pastor to do with reference to the prayer meeting is to believe in it with all his heart as something vital to the continued existence of the church, vital to the maintenance of individual piety among church members, and as something vital to his own spiritual interests." Whether Dr. Cuyler was the first to use the simile of the thermometer I know not, but its aptness has given it general acceptance. "A full, warm, devout prayer meeting," he adds, "bespeaks a healthy church; a prayer meeting below zero marks a dying church." Dr. Cuyler adds, "In my own church the elders conduct the weekly meeting in alphabetical rotation. The leader knows when his turn is coming, and prepares for it. He selects some passage of Scripture, and then sends his topic to the pulpit on the previous Sabbath. This gives the people opportunity to prepare themselves with some relevant remarks."

Speaking of one or two noted prayer meetings, he says: "It is their serious fault that the popular pastor absorbs most of the time and attention with a lecture, and the people become mere cyphers. A crowd gathers to hear him, and not to pray. The worship is actually toward the preacher's chair and not toward the heavenly throne."

Henry Ward Beecher once, in an interview, most clearly emphasized the importance of time to the development of a good prayer meeting. "A good prayer meeting," said he, "is of slow growth. It is the result of years of patient work. Our prayer meeting in Plymouth church, for the first five years of my labor, amounted to little; at the end of the next five years it did not amount to much. But then my work began to tell. I had to train up men in my idea of a prayer meeting."

Have we not in this a hint as to the reason why many prayer meetings are without form or power? The churches have such a steady procession of pastors that the membership cannot be developed to support any definite prayer meeting idea or ideal.

And now, as to methods: Here are a few that have the merit of having stood the test of use. "My lessons," said the leader, "are all drawn from Scripture texts. Please turn to the passages of Scripture which I announce. You will find Bibles in your seats. My theme is 'The Resurrection of Christ,' and my first point is (1) The *fact* of the resurrection, Matt. 28:2-6. (2) The *power* of the risen Christ, Matt. 28:18. (3) *The great truth proclaimed,* Acts 17:18. (4) The *fruits* of the resurrec-

tion, 1 Peter 1:3, 4. (5) Christ's resurrection the *assurance of our immortality*, 1 Cor. 4:20. (6) The *triumphant song* of the Christian, 1 Cor. 4:56. Now," continued the leader, "will some one read the first?" The verses were read and each commented upon briefly.

While pastor of Bethany Church, Philadelphia, Dr. A. T. Pierson developed his people to the idea that the meeting was intended to give intellectual and spiritual impulse. "My idea of prayer meeting topics," said he, on one occasion, "is that they ought to be severely practical, and touch common life at every point, and I strive to *draw out* intelligent laymen as far as I can. To give you my idea: Suppose the topic is Solomon's sin. Define it; it was really a toleration of all creeds for the sake of his wives. I would divide the subject into these heads: (1) A doctrinal mistake; (2) A practical mistake; (3) A *religious unity* in the home; (4) A lesson on the power of association. I would ask beforehand some four persons to be prepared to take up, each, one of these lines of thought. In all my experience, nothing ever worked like this. I find I cannot trust anything but prayers to absolute spontaneity—for the *spontaneous* talkers are the *cranks*."

In carrying out a method very similar to this, the present writer has found the following form of letter quite useful:

"Ye shall be witnesses of me." "With the mouth confession is made unto salvation."

My dear Friend:—

A few words from your lips on Wednesday evening will give encouragement and cheer, I am sure.

Please speak one or two minutes upon the theme here suggested. Please do not say you were asked to speak. Do not wait to be asked, but at every meeting come prepared to open your lips in testimony or prayer.

Fraternally,

Theme, ———— Your Pastor.

Two special services of unusual profit to church and people are the "Old Folks' Song Service," and the "Children's Service." An "Assurance Meeting," with the 23rd chapter of Job for its lesson and the question (on the blackboard), "What is your ground of confidence?" for its key, was another profitable variation.

We close as we began with a quotation from Dr. Wilkinson: "Never delude yourself or your people with the notion that mere parrot-like repetitions of set phrases, even from great numbers of persons, in a prayer meeting constitute valuable 'testimony for Jesus.'"

Be absolutely genuine yourself, and then tolerate nothing that is not genuine while tolerating everything that is genuine in your people.

Hate cant as you hate sin, and teach your people to hate it with you.

In fine, pray for common sense and use it as fast as you get it.

Johnny: "Tommy Smith's mother makes him go to Sunday School every Sunday."

Johnny's Mamma: "Why do you say she makes him go?"

Johnny: "'Cause he goes."

Quotable Poetry.

THE KINGDOM OF THE MEEK.

BY PRISCILLA LEONARD.

Kings choose their soldiers from the strong and sound
And hurl them forth to battle at command.
Across the centuries, o'er sea and land,
Age after age, the shouts of war resound;
Yet, at the end, the whole wide world around,
Each empty empire, once so proudly planned,
Melts through Time's fingers like the dropping sand.
But once a King—despised, forsaken, crowned
Only with thorns—chose in the face of loss
Earth's poor, her weak, her outcast, gave them love,
And sent them forth to conquer in his name
The world that crucified him, and proclaim
His empire. Lo! pride's vanished thrones above,
Behold the enduring banner of the Cross!

—*From The Outlook*

ON THE DEATH OF LORD TENNYSON.

To be quoted with "Crossing the Bar."

No "moaning of the bar!" Sail forth, strong ship!
Into that gloom which has God's face for far light;
Not dirge, but proud farewell, from each fond lip;
And praise—abounding praise; and fame's faint starlight.

Lamping thy tuneful soul to that large noon
Where thou shalt quire with angels—Words of woe
Are for the unfulfilled—not thee, whose moon
Of genius sinks full-orbed, glorious, aglow.

No "moaning of the bar!" Musical drifting
Of Time's waves, turning to the Eternal Sea;
Death's soft wind all thy gallant canvas lifting,
And Christ thy Pilot to the Peace to be.

—Edwin Arnold.

BEFORE MEAT.

Hunger of the world,
When we ask a grace,
Be remembered here with us,
By the vacant place.

Thirst, with naught to drink,
Sorrow more than mine,
May God some day make you laugh,
With water turned to wine.

THE WATCHER.

My neighbor's grief is dark to me.
I gaze and dread, without;
And marvel how he lives to bear
The blackness, and the doubt.

And yet, by all lost ways of grief
That I have had to plod,
I know how small a rift lets through
A little gleam of God.

Homiletic Department.

G. B. F. Hallock, D. D., Editor.

GIST OF RECENT SERMONS.

BY J. ROSS STEVENSON, WM. A. QUAYLE, A. C. DIXON, R. C. HALLOCK, J. W. CHAPMAN, J. H. TAYLOR, ALLAN CRABTREE, G. CAMPBELL MORGAN.

POWER OF INFLUENCE: CONSCIOUS AND UNCONSCIOUS.

THE TWOFOLD DUTY OF A PERSONAL CONSECRATION.

Text: "And for their sakes I sanctify myself, that they themselves also may be sanctified in truth."—John 17:19.

Prayer may be regarded as a fair test of character. Christ, himself, applied it, and showed how guilty the Pharisees were in their prayers, and how the Publican was to be commended for his honest petition. How would we like to be judged by our prayers, by what we say to God, or fail to say in the secret place of the Most High?

In pouring out the thoughts and desires of his heart to our Father in Heaven, Jesus declared that he sanctified himself, for the good of his disciples. "Sanctify" does not express the precise thought, which in the margin reads "consecrate." There is no reference to a personal sanctification of Jesus, since he knew no sin. He committed himself wholly and solely to the work which the Father had given him to do. He lived not for selfish ends. All his natural and spiritual talents, everything which he possessed, everything he did, all was devoted to one supreme purpose, the good of others.

We may see something similar to this in modern life. A teacher gives himself with untiring devotion to the work of his profession in order that those who sit under his intruction may get the best training. Parents deny themselves and toil on with great patience that their children may receive as large an inheritance as possible. All of us, in so far as we are able to make an impression, wish to make the strongest impression. We desire to have our influence count for the most. Applying this principle to the realms of religion, it simply means that we should consecrate ourselves because of the good it will do to others. This is not the only consideration. We owe a duty to God, a duty to ourselves, but we do have a responsibility to others which should make each take heed to himself.

I. Have we ever stopped to think seriously of the influence which every man is bound to exert in the world? It is an old idea to be sure. but has it ever taken possession of us so as to be a dominating force in our lives? Every day, consciously or unconsciously, we are doing something which has its natural effect upon those round about us. We are social beings, members of a community small or great in which the individual parts act and react upon each other. We know that such an influence is possible to us because we try to lead others. Speech is employed to this end. We endeavor to persuade this one or that one to take a certain course, and when argument fails, perhaps we seek the intervention of some one who will be listened to, because of the position he occupies, or of the power he wields, or the favors he can bestow, and we hear of some who can resort to hypnotic measures and who are able to extract large sums of money from shrewd, close-fisted capitalists. We call this conscious influence.

More than half a century ago, Horace Bushnell preached a profound and stirring sermon on unconscious influence, and showed how every man carries a kind of atmosphere with him, and, whether he will or not, affects others for good or for evil. Emerson expressed the thought in his oft-quoted words: "What you are speaks so loud I cannot hear what you say." Even though no word may be uttered, out from a man's character there go heralds which proclaim what he is at heart.

Individually, and conjointly with others, every man is a teacher from whom others learn something; is a contributor from whom others receive; is an impressionist who is putting the stamp of his character upon someone else. And we need to be reminded that, consciously or unconsciously, we are influencing others, and also that it is by this process that instruction is received. Children learn by imitation. In our infancy, during the days when our souls were most plastic and passive, the characteristic traits of our parents were reproduced in us. We caught their petulance or their passion, their gentleness or their tranquility.

Under their moulding influence, the habits of life were formed, and it was all due, for the most part, to impressions which they were unconscious of making upon us. What took place in that primary school was re-enacted, only in a less degree, in the higher schools of life. No one can question this. All of us believe it, but how does it actually affect our conduct?

II. Granting that every one exerts and is exerting every day an influence upon others for weal or woe, it is hardly necessary to state that every man should exert the best influence that is possible. And yet this is a truth which we need to burn in upon our souls. Think of the disastrous consequences which accompany a wrong influence. We often hear of people who have lost all their property through investments made under the influence of some one in whose judgment they had implicit confidence, and we cannot but be distressed when we see widows or orphans thus deprived of all their possessions.

Woe to the man who thus deceives the innocent! I know of a man who is branded as a criminal because of defalcation brought about

by speculation, the habit of which had been learned from his superiors in a banking business. They succeeded, and it was all right; he failed in a similar attempt, and it was all wrong, and he can never get back his reputation. It would be interesting if it were not so sad, to trace the drunkard's career back to the first influence which started him on the wrong road. It may have been the lack of self control in a father or mother. It may have been the example set by some one who was strong and would not deny himself for the sake of the weak. Nevertheless, the influence was there; someone exerted it.

But the ruin of body, the loss of reputation, of fortune, but faintly picture the ruin of an immortal soul. Woe to that man by whom the offence cometh! We consider it an awful thing to lead a sweet, innocent child into sin; to offer it temptations which are evil and damning in their effects. Our blood boils with righteous indignation when we see anyone take advantage of the weakness of another, and deliberately induce him to do wrong. But stop a moment—do we realize that, unconsciously, we may be exerting an influence which will conduct precious souls out upon the broad road that leads to destruction?

Our Lord and Saviour, under whose influence we profess to have come, lived and died that he might exert the greatest power for the highest good of the whole world, and all that is best for any man he comprised in that sublime word, salvation. Toward this one end, he devoted everything that he had: he desired that the uplifting, sanctifying influence which had been given him might be constantly used to the world's advantage, through his disciples and through them everywhere propagated. Hence, his declaration: "For their sakes, I consecrate myself that they also may be truly consecrated." Christ, as a man, did not expect of his disciples what he could not claim for himself. If they were to be induced to do the will of God, he, as their Master, must first devote himself to his Father.

III. And is it not true my friends, that every man should first consecrate himself because of his personal influence upon others? There are other considerations which should impel one to take heed to himself. We sustain an all-important relation to Jesus Christ. It is because of his influence that it is possible for us to live in a land like this in decency and comfort. It is because of his influence that we enjoy good homes; have the best educational advantages, and can secure the greatest material prosperity. But more important still, he is a personal Saviour who died for each one; who is able to give us victory over sin; build us up in character, and make us happy, noble-spirited, sanctified men.

The appeal of the cross is: "I gave my life for you, will you not devote your life to me?" Each man owes a duty to himself. For his own highest good, he should work out his own salvation. For your own sake, in order that you may be what you ought to be, and do what you ought to do, put your life upon God's altar, a holy sacrifice which is your reasonable service. But the consideration of personal influence, the duty we owe to God on behalf of others, is what I would urge upon you today. We cannot escape from our responsibility to those with whom we are associating every day. We may resolve that we will be very circumspect. We will be careful not to do anything which might give offence; not to say anything that might encourage wrong-doing, and all the while, we are epistles known and read of men, and if there is anything wrong in character, if it is not founded on true principle, if it is not animated by an honest life, that wrong will propagate itself, and we cannot help it. On the other hand, goodness of the soul streams forth like the illuminating, beautifying, enlivening beams of the light.

Is there not a heart-searching lesson here for parents? You are devoted to your children, and you would do anything on their behalf. You are ready to deny yourselves a great many pleasures you would like to enjoy, and labor hard to provide what is best for them, all looking to their material prosperity. What are you willing to do for their spiritual and eternal interests? The Church of Christ is propagating itself largely through Christian homes. The largest percentage of those who enter the Kingdom have been born of consecrated parents, and have breathed the atmosphere of religion. While, on the other hand, children who have the unspeakable misfortune to be born into a worldly family where there is no reverence for things holy, for the most part have their religious instincts stifled and are lost to the Church and to God.

Oh, fathers and mothers, if you are not living the Christian life for your own sakes, think of your children, and what your neglect may mean to them! For their sakes, consecrate yourselves. And this is a lesson for us all, since there is no one present this morning who is not a force for good or evil in the world. We cannot insulate ourselves; we cannot be neutral personalities. We are each day hindering or helping others. There is the management of your household, servants take knowledge of you and are attracted or repelled from the religion of Christ. There in your place of business, employes come under your direct influence, and you are responsible for more than their conduct. You are moulding their characters. Whoever you are, whatever you do, you can't live unto yourself. The power of your personality goes out and makes for or against the religious welfare of others. You are a minister, whether you chose that calling or no, and the primary obligation resting upon you, is to take heed to yourself. How I wish I might bring this truth home to you this morning in all its power. If you could grasp the significance of it, and apply it to your own lives, you would not leave this house today without personally dedicating yourself to God. Daniel Webster once said that the greatest thought any man could cherish is that of his personal responsibility to God, and what makes that thought all the more momentous is your personal responsibility to others.—Rev. J. Ross Stevenson, D. D., New York.

THE UNKNOWN GIRDING OF GOD.

Text: I girded thee, though thou hast not known me.—Isaiah 45: 5.

God said to Cyrus this: "I have been at work on your life. You haven't known me but I have known you; you haven't thought of me but I have often thought of you; you haven't been interested in my kingdom, but I am interested in yours; you haven't known that hands other than yours had been at work on the plastic life of you, but my hands have helped shape you." Cyrus was astonished when he knew that. When that word came to him it was as if the two divine hands had suddenly become visible and had reached out in front of King Cyrus' face and had pressed on the shut door in front of him, had leaned hard and broken the door wide open; and a voice had said, "Go on in." And what I want to talk with you about in God's name then, is "The Unknown Girding of God." And this name Cyrus might as well have been another; it might have been James or George or Paul; it might have been Mary or Martha or Elizabeth; it might have been William; it might have been Allen; it might have been any name. Cyrus, in this text is like an algebraic x. It represents the unknown, not quality nor quantity, but person—the unknown person—and you, and you and you and I—are the person. Would you care to listen to God this morning?

Now God girds life, in the first instance, by ancestry. It is a thing to school our hearts to attention that the whole world of folks, that a line going from us to the first woman and the first man, has been at work upon our life. You know your ancestors—a little about them —sometimes you wish you knew a little less —it would be convenient—but you don't know much about any of your ancestors, and you don't know anything about most of them.

It is a thing to cloud the sky of anybody's heart and make thoughtlessness thoughtful to consider that the whole race of the world has been concerned in shaping our life. And what we are runs back with its threads of weaving to the beginning of the race. There is "Jason," hewn out by the cunning hand of Thorwaldsen, the Danish sculptor. It is a brave piece of marble; it is an emanation of genius. And you say that this piece of sculpture is one of the golden efforts of Thorwaldsen's genius. Is that all you care about? Marble is lime-water's deposit of lime, sickening slime along which the creatures of the early world crept. Maybe there came the completion of fire. No geologist knows how the lime of the limestone happened to be made whiter than the teeth of a little child. Some alchemy of fire, they think. But God Almighty was a multitude of years creating the block out of which Thorwaldsen could contrive a "Jason." And consider the tools the sculptor used—how long it took to make the tools. You say he needed nothing other than a chisel and a mallet. You are quite right, friend; but did you pause to consider how long it took to contrive a chisel and how long to contrive a mallet? All the chisel the early world had was its fingers, and it dug the dirt up and chiseled with its fingers. Have you considered that the only mallet the earliest world had was the hammer of the fist, and how long it took the world to make a mallet like God put on the end of a man's arm? They didn't have sense enough to pattern quickly, but it took a thousand years to make a hammer. You must consider that in the making of the tools—for the making of a "Jason." You are to consider this, too, how long it took the world to come to an esthetic idea sufficient to know that it is worth while to change a marble block into a marble personality. It takes a good deal of intellectual growth, terrible and strenuous sometimes, until out of the crowd nondescript there grows a man who sees that there is something in the marble worth while to hew out. And then you are to consider that it took the world a long time to learn that a human face was worth preserving. Milton calls the face "the human face divine;" but it took a long while for the world to learn that it was divine. They would say of the face, "There are plenty of them." You will consider Thorwaldsen's schooling and his ancestry and how he came to have that breath of strange life, which, inhaling, he was able to exhale those wondrous certificates of God in art. Even so our ancestry has contributed to the girding of God in this unknown and strange fashion, so that it is beyond our comprehension to gather up all the multitudinous steps of it, only that God has been girding our ancestry since the beginning of the world. There is Wesley, with his slight body and his majestic soul, and his slow smile and his power of becoming artificer of an ecclesiasticism. There he is, while the unknown generations of the world have been contriving his personality. And there is Joliet the discoverer, with his eager quest; and the generations of the world have been at work contriving him. And whatsoever man you have in thought, you are to understand this, that ancestry since the dawning of the planet has been at work to contrive that man's personality.

And God has been girding us by history. History has been at work on us. We are not the things we could have been without history. Those long unnoted centuries and those long noted centuries have been shaping us. God has been perpetuating them in us. The Declaration of Independence—who wrote it? This schoolboy says "Jefferson." You are quite right, boy. But who told him how to write it? That's another item. The generations of history had been at work on that document. The old Greek days had been at work on that; the old Periclean democracy had been at work on that; old Medieval Europe had been at work on that; the makers of England had been at work on that; the rising of the barons and Magna Charta had been at work on that; the glory of Hampdens and Eliots and Pyms and Miltons had been at work on that; the battles of great Cromwell had been at work on that, and all these Puritan swords dripping with blood of tyrannies lifted in the sky and hacking down cavaliers—these swords had been at work writing the

Declaration of Independence; all the Puritans who sailed across the winter sea had been helping to write the Declaration of Independence. And the sum total fact was that history was the contriver of the Declaration of Independence; and one lucky man, Jefferson by name, supremest democrat of the Revolutionary era, the man who had the genius to believe that the mob could be trusted and had the perception to understand that man, if he were put under a burden, would likely respond to the burden, Jefferson took the pen and the ink; and the story was finished by the past, and Jefferson set it down and honestly thought he was writing the Declaration of Independence. He was only the amanuensis, and the centuries taught him. You could not have written that in the olden time until Jesus came and thrust his personality and life and his philosophy of politics through the centuries; and then the Declaration of Independence could come to pass. So the girding of God is the girding of history.

And then God has been girding us in race. Race cuts a figure in life. We are not tools in the hands of somebody; we are in turn creators. But I am talking about how God has been busy on us to make us what we are. And there is God's girding of race. And the Jew is one man; and the Anglo-Saxon is another man; and the Frenchman, he is another man; and the Irishman, he is another man; and the Manxman, he is still another man. And there is a distinction of character because of race. You never will explain Victor Hugo until you remember he is Frenchy—not French—he is Frenchy. He has all the volubility, all the majesty of the race from which he sprang. He is Frenchy to the last thread of his personality and the last drop of his blood. You will never understand Tennyson—that dreamer standing on the sea rocks and listening to the sea waves—you will never quite comprehend and enjoy him until you remember he is the wreckage of a race. He is one of the planks that came from a far-off bulging ship hammered against the rocks. Tennyson was a remnant of the Gaelic race, a million of whom Caesar sold into captivity, and a million he slew in battle. And a remaining million were left to struggle tragically and ineffectually against the stronger races. And this brooding Tennyson, this "moaning of the bar" Tennyson, this Tennyson of Guinevere who never laughs and of Arthur who never smiles; this Tennyson—why, listen a minute—he had the heartbreak of a broken race in his blood. Something you must reckon in the matter of race—you will never be quit of it. There is the black man; some people sneer at him, many people snub him, some people leer at him and other people affect to think him inconsequential. The other day I was reading a volume of sermons by Dr. Mason, one of the Secretaries of our Freedmen's Aid Society. You are not all familiar with him. But there he is, thick-lipped, musical-voiced, with black hands, the palms worn white with labor, kinky-pated, and black kinks at that; and for your life, if you didn't know the man was black you would never guess it from his book. I tell you, men and women, there is this thing in race, that God has no races out of which he will not shape something that ought to be. And the black man, with his voice of music, and the black man with his laugh, and the black man with his capacity for toil without murmuring—don't think you are going to take a little piece of white cloth and wipe him off the blackboard—don't you think it. He is around doing things; and I say this this morning, that person or section or institution of labor that throws a man out of doors because his skin is black, is a bad organization. We are here to be hired, not because we are black nor because we are white, but because we have brains inside of our heads, and hands that know how to work, that is why.

Then God comes to man first handed and works on life. Is God so busy he can't work on me? No, he is just busy enough. The busy people are the people who do the world's work. Is God tired? Never. Is his hand slack? Never. Does he grow weary with toiling on me? No. God Almighty at work on your life, beloved, and on my life. It is like this. A little child lies asleep with her tousled hair on her white pillow, with the coverlet down half way on the little nightgowned breast and the little dirty hand outside on the covers; and the child is fast asleep and in that quiet breathing that God gives his beloved. And the child lies asleep and the mother sits by the bed and sews. And the coming day is Christmas day or a party day and the little one is going to the party, and the mother sits away into the night, and the child is asleep and doesn't know that the mother is up. On Christmas day or the May day, the little tot is clothed in the cloud of beauty and kisses her mother on the lips and goes away with a smile and doesn't know that the mother girded her while she was asleep. And the father is hard at work day in and day out, and the son doesn't know the father is working for him. God girding your life! God girding my life! God stilling thee into quiet by his tender hand; God rousing thee into resurrection activities by his voice; God blowing with his south wind upon thy life and making all the meadow start out in flowers. God girding and we did not know him! And God won't quit work on us, I reckon. God the great anonymous contributor to our personality and character at work on us this morning.

O, God, thou unknown workman, with thy breath blow yet! And O God with thy chisel, throw it not away yet! And O God, with thy strange persuasive activity which, when it touches life, goes through us like a fire, forget us not, be painstaking with us; and when we sleep, like children tired from play, upon the pillows while the parents toil over washtubs for their maintenance; so, God, keep at work for us, and if sometimes even thy hands are bleeding, toil with us yet; and mayhap out of all thy girding there shall come a soul worth while—maybe there shall come a soul worth while. O thou unknown girder of souls whose name is God, put toil on us and forget us not and grow not tired of us forever.—Wm. A. Quayle, St. James M. E. Church, Chicago.

GOD'S LOVE.

Text: "I have loved you, saith the Lord." —Malachi 1:2.

The book of Malachi is a kaleidoscope of love. When you first look into it you see a picture of love which shows itself in giving a faithful message. Love is faithful. It delights to please, but, whether it pleases or displeases, it must tell the truth. "The burden of the Lord to Israel," which Malachi bears, is heavy, but love speaks it without keeping back a syllable.

I. The first turn of the kaleidoscope gives us a love that hates. It is the nature of love to hate. It cannot help it. If one loves truth he will hate falsehood. If he loves virtue, he will hate vice. If he loves righteousness, he will hate sin. God says: "I have loved Jacob and hated Esau." He saw in the infant Esau qualities which, when developed into manhood, would make him hateful. It was sorrowful hatred without bitterness. Esau stood for refined selfishness. He always sought the present gratification. He could sell his birthright for a mess of pottage just because his present appetite called for the pottage and the enjoyment of the birthright was in the future. He prospered in business. He was a successful man of the world and became rich. But he never ceased to be selfish, and selfishness is to God what darkness is to light and disease is to health. He must oppose it. The soul of Esau God loved, but he hated his selfishness.

And God hates Esau in all of us. Jacob was by no means perfect. He was an intriguer and supplanter, mean enough to take advantage of his brother's weakness. But Jacob was not content to live in the dust of selfish sins. In his early struggles against self and after a higher life he saw the vision of an open heaven with a ladder resting upon the earth, angels ascending and descending upon it. Esau never saw a ladder. Earth was high enough for him. Like the Duke of Alva, he was so busy with things on earth that he did not have time to look up to Heaven. His thought was not of God or others. He cared only for himself. Bye and bye Jacob became Israel, the prince of God; but Esau remained as he began, the prince of his own estate, self-centered and self-satisfied. Jacob began life with the Esau that God hates very strong in his nature, but he took God's side against it and conquered. Esau took sides with self against God, and grew year by year stronger in his selfish nature.

II. Another turn of the kaleidoscope shows us a love that rebukes. The people had become selfish even in their worship. They brought to the altar the crippled lamb and kept the one without blemish for themselves. There was no one among them who would act as janitor without reward. For opening the doors of the temple and kindling fires there must be pay. Is such a state of affairs possible today? May we not come to church only for what we can get?

The complaint against the frequency of collections indicates that we do not enjoy the sacrifice of giving, as we do the process of receiving.

God through Malachi rebukes his people for this state of affairs. He charges them with robbery. They have taken for their own use what belongs to him. Robbers must not expect a blessing. "I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hand." Until you have paid me what you owe in tithes, do not pretend to give me a free-will offering. God is no receiver of stolen goods, though the goods may be stolen from himself.

III. Turn the kaleidoscope again and you see a love that chastens. Rebuke in speech; chastening is action. God first speaks, then acts. If we will not hear his word of rebuke, he will make us feel his act of chastening. The Koran tells of a colony located on the shore of the Dead Sea to whom God sent Moses with a message of law. They refused to obey the law and banished the messenger. As a result they degenerated into apes; and in this legend there is truth. To turn from God's law is to bring degeneration. But God loves his people too well to leave them to the degenerating influences of disobedience. He takes them in hand and lovingly chastens them into obedience which words of rebuke have failed to produce.

A young wife met her drunken husband at the door and refused to admit him. "Don't you know me, my dear?" he asked, "I am your husband." "No, you are not," she replied. "I did not marry a drunkard. My husband is a sober man." And she locked the door. From that day to this she has had what she had married—a sober husband. It was the rough treatment of faithful love, the chastening that was needed. A less heroic course might have resulted in the horrors of a drunken home. So God adapts this loving chastisement to each of his children and he makes no mistakes. If we will not hear the word of rebuke, he must use the rod of chastening. "Whom the Lord loveth he chasteneth."

This chastening the prophet compares to "the refiner's fire and fuller's soap." The business of the fuller is not simply to cleanse but to whiten, and God's chastisements form a part of the process by which we are made in all our being whiter than snow. The refiner of silver sits by the furnace and applies the heat until he sees his own image reflected. John wrote, "We know that we shall be like him, for we shall see him as he is."

God is not willing, however, to wait until Christ shall appear in glory for us to become like him. It is needful that we should be like him now, and his love leads him to apply the fires that purify character. If, therefore, you are in the furnace, my brother, it is because there is good metal in you, and when the base alloy has been removed, the Father's image will appear. Such a glorious result makes it worth while to be patient.

IV. Another turn of the kaleidoscope reveals a love that threatens. If we hear not the word of rebuke, and heed not the hand of chastisement, God's love leads him to proclaim to us plainly the fearful doom which

such a course will bring. "The day cometh that shall burn as an oven." If we refuse to submit to the fire that cleanses, we will one day be overwhelmed with the fire that consumes. Isaiah says, "Wickedness burneth as a fire." Our Lord speaks of "The fire that is not quenched." It is rational to be afraid of sin, because it prevents high destiny and brings direful doom. It debases, degrades, and damns. One can hardly exaggerate its consequences.

The love that gives us precious promise gives also faithful warning, and God is as true to his threatening as to his promises. The thunders of Sinai express God's love as truly, though not so fully, as the groans of Calvary. The punishment which the violation of the law brings is an expression of love. The pain of body which follows the breaking of law is the touch of the finger of love. If there were no pain, disease might destroy us without warning. And every charge against sin in the Bible is the trumpet blast of love sounded in our hearts to awaken our consciences and lead them to cast out our worst enemies.

V. Still another turn of the kaleidoscope gives us the picture of a love that listens. "They that feared the Lord spake often one to the other, and the Lord hearkened and heard it, and a book of remembrance was written." God delights to hear his people speak to one another of his love. The music of the angelic harps is not sweeter to him than the voice of his children in praise and prayer.

VI. One more turn of the kaleidoscope gives us a love that cares. It is the nature of love to care for its object. The mother cares for her child because she loves it. Love cannot be careless. So God cares for his people because he loves them and his care is as full and persistent as his love is strong. "They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."

The jewel is a peculiar treasure made by the cutting and polishing tools of the lapidary and valuable not only for its intrinsic worth, but also because of its sacred associations. The sword hanging on the wall is prized not for the value of the steel in it, but because of the memories that cluster about it. It is associated with danger, suffering, and sacrifice on the battlefield. It may mean the purchase of liberty with blood. The lock of hair in the old family Bible is of no intrinsic value, and yet money could not buy it. You care for it because it is associated with one you loved above your life.

And the Lord cares for us not only because of what we are worth, but because we are associated with Jesus Christ. We are the purchase of his blood; our liberty was gained through his sacrifice. We are associated with Calvary and all the love it means.

—Rev. A. C. Dixon, D. D.

TO THE FIRE DEPARTMENT.

Text: "The fire shall try every man's work of what sort it is."—1 Cor. 3:13.

There are few men so important for public safety as you firemen, few so prompt, faithful and efficient in duty. "Honor to whom honor is due." We call you heroes. And watching you we grow proud of men's capacity for heroism. Chivalry is not dead; knighthood is still in flower, while firemen remain what they are. I know that you do not claim to be heroes (you would not be heroes if you boasted), but there is not a man of you who would not rush through smoke and flame, up swaying ladders or under tottering walls to save some helpless woman or child.

Risking life to save life, quick springing into places of direst danger, facing very hells of fierce fire, smothering smoke, and falling walls, to help and to save—you are heroes! "Honor to whom honor is due!" Men of the fire department, you teach the rest of us some important lessons.

I. We learn for one thing, the nobleness of generous effort for the welfare of other people. At midnight the alarm sounds. It isn't your house that is burning, nor do you stop to ask whether it is a cottage or a palace. All you care to know is, that somebody's house is afire, somebody needs your aid. Tumble out, and run! A splendid lesson, there.

II. We learn, too, from you, the value of disciplined co-operation. While fire devours, you do not waste time, some idling, some sulking, some criticizing; but you all work together, follow your leaders, and do your duty. This also is a splendid example and great lesson for churches and Christian workers!

But, men of the fire department, there are important religious lessons which you may learn for yourselves from your work as firemen. Look at some of them.

III. You know that in handling a fire the principal thing is to get at the fire as quick as possible, before it spreads. You plan to save every fraction of a second. Horses trained—everything always ready. The gong rings—horses rush to their hanging harness—men drop, as it were, from the ceiling to their places. Thirty seconds, and the magnificent horses are out and away, tearing down the street, throwing streams of fiery sparks from iron-clad hoofs and engine wheels. To get there, before the fire gains headway—that is the important thing!

Now, men, some of you have boys. Remember that fire spreads. Six houses in a group—one burns, and the other five, unless promptly protected, will burn also. Five healthy boys joined by one that has diphtheria—all will take it. Five morally healthy boys—a morally corrupt boy joins the group—all will catch the contagion. Fire spreads. Get at it quick, extinguish it before it gets beyond your control. Perhaps in your own lives bad habits are getting a start. Almost before you know it, a little flame may become a great conflagration. Lose no time—stamp out the destroying fire before it gets the start of you—before it gains headway.

IV. And, in putting out fires of sin and immorality as in other fires, it is useless to throw streams of water on the smoke! You must get down to the cause of the smoke—the fire. Now, bad habits are the black smoke; but the bad heart is the fire that causes the

smoke. No use trying to get rid of the bad habits if you let the fire in the bad heart burn on, making more smoke. The heart must be made right, the sin that burns there like a fire must be put out. And only Jesus Christ can do that! Only the blood of Jesus can quench those sinful fires as of hell, that smoulder in the heart. "The blood of Jesus Christ cleanseth us from all sin."

How many thoughts come thronging as we watch a conflagration. Consider:

V. It is easier to start a fire than to put one out. Begin a quarrel, set a slander going, tell an untruth—easy enough. But it will take the whole department to get the trouble under control after it is well started.

VI. Again, how bad a master a good servant may become! True of fire, as you know. But it is just as true of the tongue, of money, of appetite, of passion. Splendid servants, if you force them to serve; terrible masters, if they get control of you.

VII. Once more, how much easier it is to burn down than to build up! A house that was a year in building will burn in an hour. So a reputation, or a character, that has taken years to build, may be ruined in an hour of sin. How much better is a house than a heap of ashes! A ruined life, naught remaining but bare burned walls and ashes of failure, is sad to see.

VIII. But the most thrilling sight at a fire is a daring rescue, when a brave fireman, forgetful of self, forces his way through fierce heat and blinding, stifling smoke, to carry out to life and safety some helpless child. Forth from the flames the brave man staggers, gasping, blistered, burning—but bearing the little one safe in his arms.

Men, there was One who went through fiercer flames, more awful anguish—even the infinite agony of Calvary—to save you from death. Will you let him save you? He has come through the fires to you in your extremity and bitter need. There is no other way of escape. Let him take you in his mighty arms, and carry you safe, to life, to Heaven, to God! —Rev. Robert Crawford Hallock, D. D., Clinton, N. Y.

THE SECRET OF HIS PRESENCE.

Text: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—Ps. 91:1.

To me this is one of the most beautiful expressions in all the Bible; beautiful because it is poetic, but more than that for the reason that it holds up before us one of the greatest privileges that can come to the children of God.

It is very true that all Christians do not occupy the same position in this world. All are saved, and it is by the same "precious blood of Christ." But there is so much more to the Christian life than simply being saved; that is only the beginning. The blessings here offered are given in a very general way. God is no respecter of persons, and so it is as if he had said, any one who will fulfill the conditions may have the blessing; and as there is only one condition, namely, that we shall dwell in the "secret place of the Most High," so the promise is that we "shall abide under the shadow of the Almighty." The blessings here promised are only for those who live in close fellowship with God. Every child of God looks toward the inner sanctuary and the mercy seat, but all do not dwell there. They run to it at times and enjoy occasional glimpses of the face of him who is there to be seen; but they do not continually abide in the mysterious presence, and this is possible for every one.

It is with the desire that I might learn the lesson myself as well as bring it to you, and with the almost unutterable longing that we might know how to abide in the "secret of his presence" that I have brought you the subject. I have been on the mountain tops of Christian experience, when I have seemed to see the face of him who loved me, and I am sure that you can say the same; but the text says that we may be all the time in the very thickest of the fight for God.

I like the verse. Every word is sweeter than honey in the honeycomb. It is so restful to know that there is any place in the world where we may abide. There is also something very winning to me in the fact that it is a secret place, for that surely means that God has something that is just intended for me, and for me alone. When I am there, I am away from the world.

There is something about the word "shadow" that always interests, for there never has been a shadow without the light; thus the "secret place" must be a place of brightness. It is a place where God is. I know there is a sense in which God is always near us. He is in all things; and he is everywhere. But there is something about the "secret of his presence" to which every one is a stranger until he has dwelt there.

I. The typical reference must be to the holy place of the tabernacle, which the priests were privileged to enter; but Peter assures us that we have become in this new dispensation "a holy priesthood," so that it is possible for us to enter on that ground. If this interpretation is allowed, then it is something too wonderful almost to describe, to which we are bidden, for in the tabernacle just beyond the veil was the glory cloud, and all the magnificence that could be wrought in gold and silver, purple and fine linen.

But I am persuaded that even that was as nothing when compared with that which awaits us when we enter the secret place of God.

II. It would be impossible for one to read the verses immediately following the text without being impressed with the fact that the most remarkable results will follow our abiding and dwelling in the "secret place."

In order that the subject may be more practicable and helpful I desire to suggest some things which will surely be ours when we fulfill the conditions.

1. In the "secret place" there is peace. "In the world ye shall have tribulation," our Master said, "but in me ye shall have peace." I have read that a certain insect has the power

to surround itself with a film of air, encompassed in which it drops into the midst of muddy, stagnant pools, and remains unhurt. And the believer may be thus surrounded by the atmosphere of God, and while he is in the midst of the turmoils of the world he may be filled to overflowing with the peace of God, because God is with him.

This is true whatever your occupation, if it is ever so menial. The Rev. F. B. Meyer tells us of Lawrence, the simple-minded cook, who said that "for more than sixty years he had never lost the sense of the presence of God, but was as conscious of it while performing the duties of his humble office as when partaking of the Lord's Supper." What peace he must have had!

If you are constantly engaged so that you have said it was impossible for you to enjoy your religion very much because you were so busy, still you may have this peace, because you are in the "secret place."

2. In the "secret place" there is purity. If our surroundings were only better in this world, our lives would be purer. It is very easy to be good in the company of some people we know; they seem to draw out all the good in us. To be surrounded by certain kinds of scenery is to be lifted nearer Heaven, to touch a little child pure as the angels of God is to receive a benediction. What could not the presence of God do for us if only we were all the time conscious of it? This is just what I may have, did I but dwell in the "secret place." I wish that it might be possible for me to make plain to you as I might understand it myself all the beauty that waits us in the "secret place."

III. I have left to the very last the most practical question of all, and that is, How may I enter into this "secret place"? There are some places in the Bible where the way seems plain. "He that eateth my flesh and drinketh my blood dwelleth in me, and I in him." And whatever else is meant by this feeding on Christ, this certainly is true—we are to set apart daily periods of time when we may have communion with the Saviour. Is it not because it is too hurried that our vision of Christ is blurred and indistinct? It is only when the water is still that you can see the pebbly beach below. You could not go alone with Christ half an hour each day, or even a less time, and sitting still, look up into his face, by faith talk to him and let him talk to you, without feeling that for a little part of the day you have been in Heaven, when in fact it was only the "secret place" of the Most High. Christ would be in you and you would be in Christ, even as in the Southern Sea the sponge may be seen beneath the waves, the sponge in the sea and the sea in the sponge. Then we could say with Paul: "I live, and yet not I, but Christ liveth in me." Again I have read in the Bible these words: "He that keepeth his commandments dwelleth in him, and he in him." And I have found that I have only to go the way I think Christ wants me to go and to do the things I think he wants me to do to be able to stand on the very mountain top of Christian experience; and that is only another way of speaking of the "secret place." You could not go where Christ has bidden you without meeting him, and you could not meet him without a blessing coming with the meeting.

After all this has been known, I have been told that the vision still tarries. Sometimes that is to try our faith; but he will come if you wait, for he has promised. If, however, after long waiting still he should tarry, take up this old Book, turn its pages with a prayer that God might open your eyes so that you might see him. This is the garden where he walks; press on, you will meet him face to face. This is the temple where he dwells; stand knocking at the door, even while you wait it may swing noiselessly on its hinges, and he will lead you himself into the "secret place."—Rev. J. Wilbur Chapman, D. D.

TWO PICTURES—"MORNING" AND "EVENING."

Texts: Mark 1:35; Matt. 14:23.

If it were possible to arrange in some gallery the many scenes from the life of Jesus, it would be a display well worth seeing.

The great gallery of these matchless scenes would embrace such a variety of subjects as would disclose the deepest sufferings and the highest joys of the heart. But one of the many departments would have written over its entrance the word "Prayer." Passing through this doorway into the great saloon of scenes divine there would be two pictures here that would catch the eye and rivet the attention. For upon entrance into this department of prayer, one could not help but feel the tremendous emphasis Jesus placed on praying.

In many of the pictures in this collection of prayer, there would be seen the solitary figure of a man, going "apart to pray." And in the picture all would seem solitary and undisturbed, "far from the busy haunts of men." But two of these pictures stand out so boldly among the others, that they at once demand interest. We look to see the names of the pictures. Under one is written "Morning," under the other is written "Evening." While we stand in the gallery of prayer, look at these two pictures.

I. Morning. "And in the morning rising up a great while before day, he went out and departed into a solitary place, and there prayed." Look at the picture. It is yet dark, a great while before day. He is leaving the city, and, wending his way in the dark hour before day through the streets of the city, while all the city is asleep. We look again at the picture, and can scarcely see, as the first grey of the dawn appears, the lonely figure of a man in prayer. Yonder asleep is the city. And in that hour, a great while before day, a lonely figure is prostrate in prayer. The dawn is breaking, the sky is becoming grey, and yonder is the lonely figure. Already the tops of the mountains are taking on color, the placid Gennesaret is reflecting on its bosom the glory of the advancing day. And still yonder the lonely figure in prayer. What did it mean for him?

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1. It meant preparation for the day's toil. For the task of the day he must be ready. As he viewed the day in prospect, with its task and toil, he must be ready against its every demand, and finds his best preparation in the sweet communion of the hour a great while before day.

2. It meant strength for the day; for the day and its demands. There must be strength and courage and hope; vigor for the attack, and strength to perfect it. So, like him, we must seek this early hour of communion and lay up a spiritual reserve against the day and its demands, and out of this prayer secure our daily strength.

3. It meant that he found and gave to the day a tone-spirit. Every day has its atmosphere, its tone-spirit. Each day has its color. Some are called blue Mondays, some are called black Fridays. But he had none of these, for every day had a tone that was ringing true, a color bright and lustrous, a spirit invincible.

Another look at the picture. The city is wakening up. Everything is astir. Up and down the streets go the disciples, looking for Jesus. They cannot find him. All join in the search. Yonder Peter, who knew every road and by-path to the lake comes out of the city with his companions. And still, outlined against the sky of the glorious morning, with its light already covering the hill-tops with silver, is seen the solitary figure of a man in prayer.

II. Evening. "And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come he was there alone."

Look at this picture of prayer, it is marked "Evening." Look again; there is a mountain, there is a lonely figure, that same companionless man. It had been a busy day. The shore of the lake had been crowded with men and women and children. They had come to see and hear this prophet mighty in word and deed. They had been hungry and he had given them a bountiful feast with five loaves and two insignificant fishes. He urges the disciples to go away and leave him for awhile.

Then up the mountain, whose great, long shadow the receding sun is casting, goes that solitary figure. The disciples are far away in the boat, the last of the multitude have gone and there looms up in the evening glare, with great long shadows all around, this solitary figure going up the mountain.

Now the shadows lengthen; the last rays of red have faded and only the evening glow remains. The bosom of the lake is golden, and in its face are mirrored the peaks of the surrounding hills. It is quiet and still. No sounds save the gentle lapping of the waves on the shore. While the day is dying and the glow is fading, there is the solitary figure absorbed in prayer. What did this evening prayer mean for him?

1. It meant a recognition of God's part in the day. The day's work was done, and no part of it, nor any of its success or blessing, but that he thanks the Father for the help from above. So must we, with every closing day, thank him for his part in the work of life and give to him the glad recognition of a loving child.

2. It meant a request for the Father's blessing upon the work of the day. No matter how unpromising the day's task may have been, the Father can bless the faithful performance of it all and make it a great success. So every day can have its pledge of success by seeking upon the task performed the blessing of God, and he can make each day the best.

3. It meant a great thanksgiving for the privilege of service. Here was our Lord thanking the Father for the opportunity of service. To be a servant of the Most High is no small honor, and well might the servant thank his Lord for the honor of the service of the day. No day is good without this evening communion when he who looks down from the stars can bless his grateful child.

Once more we look, already the night is at hand. The glow in the west is gone, the sky is sparkling with stars soon to be hidden by the fast gathering clouds of a coming storm. And there on the mountain, in the quiet of the dying day and the glory of the night, is that same solitary figure in prayer.

These two pictures in the collection of prayer are so appealing. In each a solitary man praying. In each the lake near by. In one the darkness and then the glory of the coming day. In the other, the glory of the dying day and then the darkness of the coming night.

What is the lesson? Let each day begin with prayer and end with prayer. And every day will be good, and every day will be successful, and every day will have its song, and every day will have its tone-spirit clear and true, and this solitary communion will seal its best intents.—Rev. James H. Taylor, D. D.

SALVATION FOR A LOOK.

Text: "Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else."—Isa. 14:22.

Isaiah has been properly called the evangelical prophet, and this is one of the many texts that prove that correctness of the statement. Chas. H. Spurgeon, the greatest preacher of London in the nineteenth century, said, "To this text, under God, I owe my own deliverance from despair, through an explanation of the finished work of Jesus Christ, given by an humble, unlettered lay preacher."

I pray God, that a Spurgeon or some other sinner may be saved by its preaching tonight.

In analysis, the text falls into a six-fold division.

I. Look. Three "L's" is a motto often used by teachers with their scholars and the first one stands for "Look." Look, listen and and learn. The look of "faith" is the one requirement God demands of his creatures. "Without faith it is impossible to please him." (Heb. 11:6.)

In the verse preceding the text, we are told, "He is a just God and a Saviour."

This marvelous statement reminds us very

much of the heart of the Gospel, as it is expressed in the third chapter of Romans, which speaks of "Being justified freely by his grace, through the redemption that is in Christ Jesus," etc. As we look to him with the eye of faith, in the light of his Cross, we see that he is indeed a just God, because sin has been put away and he has righteously met every demand of the law, and we also see that he is the Saviour, because he is righteously able to save all that will have faith in him. So, he says, "look."

II. We ought to be sure we are looking unto the Saviour, Jesus Christ, himself. He says, look unto me. In Isaiah's time the people were looking to their idols, and in our time the people are doing the same thing. They look unto the priest and unto the church and unto the ordinances, and unto the many precious doctrines of God's Word, and fail to look unto him, who is so willing and able to save all who will trust him. The church and the ordinances and the doctrines, all have their proper place in the great purpose of God, but we should not make a Saviour out of them.

III. He says, "Look unto me and be saved." The great question for each of us to decide tonight is: Have we looked unto him, and if we have, do we believe his Word, that tells us we are saved? So many do not seem to understand the simple statement of the Word of God at this point. To those who have looked to him in faith, he says, "are saved." For by grace are ye saved through faith and that not of yourselves, it (salvation) is the gift of God. (Eph. 2:8.)

A minister once asked a friend this important question: He said, "My friend are you a saved man?" The friend answered and said, "I really do not know, I hope I am." The minister said, "If you should ask me if I am a married man and I should say, I hope I am married, you would laugh at me." "Now," he said, "I am married and I do not hope that I am married, but know it, and can produce the record which legally proves that I am married, and I am also a saved man and can legally prove that I have eternal life, by the Record that will never be destroyed—God's Word." He then quoted to his friend a promise from the first epistle of John, which is written to those who are saved. "These things have I written unto you that believe on the name of the Son of God, that ye may know (not hope) that ye have eternal life." (1st John 5:13.) Oh, that some of you here might take God at his word tonight and be saved.

IV. In the words "all the ends of the earth," the text includes all and excludes none. Harry Morehouse purchased a little hand-organ in this country and sent it back to England where he came from, and when he went back home he found that another man by his name had received it, so he said he was glad the invitation of the Gospel was not to Harry Morehouse, because it might have meant the other fellow and left him out. Listen, the invitation is to whosoever will, all ye, any man, every one. God is long suffering, and not willing that any should perish. This brings us to our next point:

V. He says, "For I am God." The mighty One, omnipotent, all powerful, able to save and able to keep What a Saviour! He said to the Father, "Those that thou gavest me I have kept." (John 17:12.) Oh that we might believe his saying and keeping power tonight and say with Paul, by faith, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. 1:12.)

The Lord Jesus Christ never, never permitted a soul to be lost that truly trusted him. Saul of Tarsus was a religious man before he was ever saved, but he was never saved until he found Jesus on the road to Damascus and called him Lord. After that, he was never lost, because he was kept by the power of God. (1 Pet. 1:5.) And if you will be saved he will keep you to the end. (John 13:1.)

VI. Lastly, the text says: "There is none else." Acts 4:12 says: "Neither is there salvation in any other, for there is none other name under Heaven given among men, whereby we must be saved." Oh! that you might see the importance of deciding, for Christ right now, for he is able to save to the uttermost them that come unto God by him and how shall we escape if we neglect so great salvation?—Rev. Allan Crabtree.

PENTECOSTAL POWER—ITS APPLICATION.

Text: "But ye shall receive power, when the Holy Ghost is come upon you, and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth."—Acts 1:8.

This utterance contains a promise and a program. "Ye shall receive power;" that is the promise. "Ye shall be my witnesses;" that is the program.

These are closely connected. The promise is of power for the prosecution of the program; the program is the purpose for which the power is promised. These two parts must be kept together.

The purpose of the coming of the Spirit is missionary. The preliminary matter is the equipment of witnesses. The essential end is the publication of the Truth, the publication of the great Evangel for which earth is waiting. The Spirit did not come to save you alone, but to make you a herald, a messenger, to send the light into the dark places of the earth. The Spirit came that there might be a church in whom Christ dwells, with all his passion for the saving of sinful men.

We do not need to pray for the outpouring of the Spirit. He is here. The question is not, Will God send the Spirit; but, Are we ready to yield to the Spirit who is here?

The disciples were told to tarry until power came. At last the Spirit came. They tarried still, but they had no longer any business to. They tarried at Jerusalem after Pentecost until God had to drive them out by persecution.

After nineteen centuries we are tarrying, praying in conventions for the coming of the Spirit, instead of going in the power of the Spirit.

What I want to impress upon Christian people today is—If power is lacking it is not God's fault, but ours. The church cries, "Awake, O Lord," and he replies, "I have never slept; it is you who are asleep."

But we cannot appropriate the power of the Spirit except for the doing of that work for which the Spirit came. He came first for the inauguration of the Lordship of Jesus Christ. The Spirit came first to reveal the King to man, and produce in his mind conviction of the fact of his Kingship. He came to regenerate man and consecrate him to the purposes of the King. He came to renew that man by the discipline of his Christian life, and thus bring him into personal co-operation with God.

Then, secondly, the power of the Spirit operates in the realization of the communion of saints. This is the true unification of the church. It is not a common creed that makes us one. It is not a common view of truth that makes us one. It is this baptism of the Holy Ghost into a common life. The communion of saints means that we are realizing the true ideals of Jesus Christ, bearing one another's burdens—the love principle at work.

Will Christendom ever be whole again? If so, it will be accomplished not by encyclicals issuing from the prelates of a church of one order; not by attempts to gather people together to discuss differences, but by the church's common gathering back to the Lord himself, and obeying him.

And, finally, the Spirit has come for this inauguration of the Lordship of Jesus Christ, this realization of the communion of saints, in order that he may prosecute through the church of God the enterprises of God, the establishment of the Kingdom of God throughout the world.

How may we appropriate this power? The power of the Spirit is appropriated by our abandonment to his purpose. When I yield myself to the Lordship of Jesus Christ, then I have the power of the Spirit. I would appropriate the power of the Spirit in order to bring the people of God into a great communion of heart and force. I am to see to it that there is nothing in me that keeps them apart. It is of no use to pray that God may restore the lost unity of the church while we are perpetuating the schism by the bitterness of our heart.

As to the enterprises of God, know that the Spirit is abroad through all the earth, over China and India and Africa, waiting for your voice to speak the message, for your feet to run on the errands of the King. Get into line with the power, appropriate the power by abandoning yourself to the purpose.

—G. Campbell Morgan.

American Revised Interleaved Bible.

In response to a demand for an interleaved Bible for the study table, we had prepared Nelson's Bourgeois American Revised Bible interleaved between every leaf. It is leather lined, silk sewn, divinity circuit, red under gold, and is the book Nelson sells for $9.00. During October we will send this Bible to you and you can pay $7.50 on receipt of same, or $2.00 cash and $2.00 per month for three months. Or you can return it if not satisfactory.

Sincerely,

F. M. BARTON, Caxton Bldg., Cleveland, O.

CURRENT ANECDOTES

1905-6 ANNOUNCEMENT Vol. VII.

For Special Subscription Offers, see page XVIII, on Colored Insert, Current Anecdotes.

The Preacher's Magazine of Homiletics, Methods of Church Work, Illustration and Sermons, will present the following features the coming year:

Homiletic Department—

Last year we presented a page or more from 60 different preachers—including the leading preachers of the world. This year the selection will be even wider, and we expect to have sermons this year from nearly 100. Dr. G. B. F. Hallock, D. D., will be editor of this department—the Gist of Recent Sermons.

Illustrative Department—

Herrick Johnson said recently in the Homiletic Review: "Incidents, anecdotes, word-scenes are better than arguments. Logic cudgels; parables exhibit." Edward Everett Hale, in advocating illustrative preaching, expresses a decided preference for illustrations drawn from history. David James Burrell excels in this and he will contribute historical illustrations. Others of equal ability in their fields will contribute: A. T. Pierson, A. C. Dixon, Russell H. Conwell, David Gregg, Robt. Stuart MacArthur, G. M. Black, Charles M. Sheldon, Ghosn el Howie, C. B. Mitchell, and others.

Methods of Church Work—

Current Anecdotes was the first preacher's magazine to introduce this department. It has attracted so much attention that our leading contemporary is planning a similar department. Imitation is sincerest flattery. We will devote more space than ever to this, and have started a series of round robins, that will bring us the methods of men who are meeting with success in their churches with: Prayer Meeting; Church Finances; Sunday Evening Service; Church Attendance; Pastoral Visitation; Organizing Workers; Sunday School; Minister's Salary; Expository Preaching; Revivals; Series of Sermons; Church Socials. Any preacher would be able to increase his usefulness by being present at these conferences.

Homiletic and Ecclesiastical Year—

F. Harwood Pattison, D. D., commended the Homiletic Year as a means of furnishing the preacher timely themes for pulpit treatment. To this will be added this year The Ecclesiastical Year. This department will keep a preacher alert mentally.

Sermon Department—

Several preacher's magazines offer practically nothing but six or eight sermons in each issue. Our Gist of Sermons is much better and gives a much wider scope. But we are always on the alert for masterpieces, such as G. Campbell Morgan on "The Welsh Revival," and Roswell D. Hitchcock on "The Eternal Atonement." Sermons like those we publish complete.

Prayer Meeting Department—

We will give suggestive outlines for this department. Even if not followed they furnish suggestions for remarks on topics of your own choice.

Special Features—

We make Current Anecdotes interesting as well as useful. A man who raises from $50,000 to $100,000 a year is writing three articles for us: How to Plan a Church Building Fund Campaign; How to Raise a Church Debt; How to Raise Current Expenses. A. H. Sayce, of Oxford University, has made some suggestions, and will contribute during the year. A gentleman who has made an exhaustive study of the results of preaching on Church Membership will give us an article for an early number. It will contain some surprising information.

Gist of Books and Periodicals—

We give you all that is worth reading of from three to five books each year, and it would require all your time to read the periodicals that we read and give you from them all that is of interest or value to you. The amount of material we discard each month would make a better preacher's magazine than some that we know.

The efforts of three editors and twenty or more special contributors are put forth to make a practical preacher's magazine, that will be of service to you in

Your Daily Pastoral Work;
Your Sermon Preparation;
Your own Religious Life.

Do you join our company, a company that shares in its successes and points out the failures.

Sincerely,

F. M. BARTON.

MISQUOTATIONS FROM SCRIPTURE.

"God tempers the wind to the shorn lamb." From Sterne's Sentimental Journey to Italy. Compare Isaiah 27 : 8.

"In the midst of life we are in death." From the Burial Service; and this, originally, from a hymn of Luther.

"Bread and wine which the Lord hath commanded to be received." From the English Catechism.

"Not to be wise above what is written." Not in Scripture.

"That the Spirit would go from heart to heart as oil from vessel to vessel." Not in Scripture.

"The merciful man is merciful to his beast." The scriptural form is, "A righteous man regardeth the life of his beast."—Prov. 12 : 10.

"A nation shall be born in a day." In Isaiah it reads, "Shall a nation be born at once?"—66 : 8.

"As iron sharpeneth iron, so doth a man the countenance of his friend." "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."—Prov. 27 : 17.

"That he who runs may read." "That he may run that readeth."—Hab. 2 : 2.

"Owe no man anything but love." "Owe no man anything but to love one another."—Rom. 13 : 8.

"Prone to sin as the sparks fly upward." "Born unto trouble, as the sparks fly upward."—Job. 5 : 7.

"Exalted to heaven in point of privilege." Not in the Bible.

Eve was not Adam's helpmate, but merely a help meet for him; nor was Absalom's long hair, of which he was so proud, the instrument of his destruction: his head, and not the hair upon it, having been caught in the boughs of the tree.—2 Samuel 18 : 9.

"Money is the root of evil." Paul said, I Timothy, 6 : 10, "The love of money is the root of all evil."

"In the sweat of thy face shalt thou eat bread," Gen. 3 : 19. Commonly quoted "brow."

"Cleanliness akin to godliness." Not in the Bible.

Our Lord's hearing the doctors in the Temple, and asking them questions, is frequently called his disputing with the doctors.

OUR 1906 PREACHER'S DIARY AND CALENDAR.

Lemuel Call Barnes, Baptist pastor of Worcester, Mass., wrote us recently an appreciation and criticism of the Preacher's Calendar, which we publish. He said that the red cover was not the color for a pastor's memorandum. But he was pleased with the calendar, which gives Sunday School lessons, Young People's meeting topics, Prayer Meeting topics, special days and texts for daily Bible readings, which will take you through the Bible in a year.

The diary part contains three lines for each day, besides pages for accounts, addresses, etc. He said it would be worth 25c to any preacher.

We are publishing a limited edition, and if you want one, send us 20c in stamps.

F. M. BARTON, Publisher, Cleveland, O.

SONS OF THE TABERNACLE.

Ex. 2: 23, 24.

A little while ago a friend of mine told me that he went into a church which had one memory and only one. It was in the pulpit of that church that a great preacher breathed his last breath as he was preaching, and my friend thought he would like to see the church and went in. He sat there in an empty pew, when presently he was startled by the sound of quiet sobbing and what seemed like a pleading voice, and he went down the aisle almost trembling so eerie seemed the whole thing. He found in the pulpit a youth who was the son of the man who had died in the pulpit. He had come to the church that afternoon by a singular accident, that he might stand in the pulpit where his father died and there he was on his knees, sobbing before his God and praying for grace that he might follow his father's God. You have no memory quite as poignant as that may be, but there are many of you here who have fathers who have passed into the skies. Many of you can look back and you know well what made your father the man he was and your mother the woman she was; who was able to put into your character, in the days of watching, that which gave you all the force and quality you have got. Come back to your father's God, young man. Say: "My father's God I will exalt." The God of your father will be your God, too.

REPRINT OF TYNDALE'S TESTAMENT.

We have had made a fac-simile of the Gospel of John from the first printed English testament, Tyndale's. It is interesting. Bishop Potter wrote us recently: "You have done a work of very great and unusual value; and every student of the New Testament ought to be profoundly indebted to you for it. The history of translations is one of the most helpful ways of rightly understanding the book which is translated."

We have it in pamphlet form, enclosed in an envelope, for 40c each, or bound in leather, Roycroft style, for 80c. The latter makes a nice gift book to those who appreciate the out-of-the-ordinary.

F. M. BARTON, Publisher, Cleveland, O.

FOR A GIFT.

Do you want to make a present to some one that will be used every day? It is a first-class fountain pen; list price, $3.50. Send us $3.00 and we will send the pen to you and Current Anecdotes for one year. If the pen

is not better than you expected we will return you the money, and you will have three issues of Current Anecdotes before we can remove your name from the list. See Colored Insert.

The Ecclesiastical Year—October.

By Rev. G. B. F. Hallock, D. D.

MISSIONARY SUNDAY.

Brethren, begin your work this year with a mighty appeal for missions, and for an increase in the grace of giving. It is the surest way to revive your own heart, your own church, and to hasten the kingdom.

The Germans have a proverb, "Hinter den Bergen sind auch Leute," which literally means, "Behind the mountains there are people too." Yes, behind the mountains, beyond our vision but not beyond our reach, there are people too. We are responsible for thinking of, praying for, and for helping the heathen. God will bless us if we do.

A suggestive story is told of an artist who was asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on the canvas an old, tottering ruin, he painted a stately edifice of modern grandeur. Behind the open portals could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained glass windows. Just inside the grand entrance, guarded on either side by a "pillar of the church," in spotless apparel and glittering jewelry, was an "offering plate" of goodly workmanship. Directly above the "offering plate," suspended from a nail in the wall, there hung a very simple, painted square box, bearing the legend, "Collection for Foreign Missions." But right over the slot, through which contributions ought to have gone, he painted a huge cobweb. This was an artist's idea of what would lead to spiritual decay and be an evidence of it. And he was right. A congregation that raises liberal collections for its own current expenses, spends much for its own comfort and enjoyment, but neglects to exercise the gift of benevolence and to cultivate the missionary spirit, is not in a healthy spiritual condition and is bound to grow feebler, instead of growing strong in the Lord and abounding in every good work. Congregations that forbid missionary collections are digging their own graves.

USE BUSINESS-LIKE METHODS.

Foreign missionary operations have gone about as far as they can go in dependence upon the passing-of-the-plate method among those who happen to be present on any particular Sabbath morning. If we expect to give the knowledge of Christ to the world and claim the fulfillment of his promise to be with his disciples always, we must adopt a more intelligent and business-like method of giving. Only forty per cent. of the membership is present at an average Sabbath morning service, and not one pastor in twenty makes adequate effort to reach the absentees. Why not raise money for Foreign Missions as sensibly and systematically as for the support of the local church? If each congregation would make a definite, prayerful, proportionate pledge at the beginning of the year, and then keep it, the era of debts would be over.—Rev. A. J. Brown, D. D.

SOME SUGGESTIONS.

Sabbath morning preach on Foreign Missions. "The people are not interested in the subject?" Then interest them. Demosthenes himself never had so inspiring a theme as the world-wide mission of the Son of God. People are absorbingly interested in Foreign Missions when the subject is properly presented. Do not apologize or talk about "the needs of the Board." As the late Ex-President Harrison once pithily said: "The man whose grocery bills are unpaid might as well talk about the needs of his butler. Present your need, the needs of the church, the needs of the world, those claims which the church membership implies, and which are more than life in that personal relation with the great Head of the Church."

At the close of the sermon do not take up a "collection," but call for an offering. Urge the people not to content themselves with the spare change they chance to have in their pockets, but to make written subscriptions on the pledge cards or envelopes which should be in all the pews. Be careful to give reasonable time for the writing of these pledges, and see that those who collect them are provided with the lead pencils which some are sure to lack.

On the following Sabbath announce the amount received, and add that any who have not yet subscribed, or any who have subscribed and wish to increase their offerings, can send their contributions to the designated officer of the church any time during the week. Some pastors write an additional note to the absentees, or personally call upon them.—Rev. A. J. Brown, D. D.

TEXTS AND THEMES.

Studying the Fields.—John 4: 31-38.

Sending My Gifts.—Prov. 3: 9, 10; 11: 24, 25; 21: 25, 26.

An Acceptable Substitute.—Matt. 9: 37, 38; Acts 3: 1-6.

Working Where I Am.—Matt. 21: 28-30; John 9: 4.

Giving a Tithe.—Gen. 28: 12-22.

Good Tidings to all People.—Matt. 28:19, 20; Mark 16: 15; Luke 2: 10, 11; Acts 1: 8; Rom. 10: 13-15.

Ready to Preach the Gospel.—Isa. 6: 8; Acts 4: 29, 30; 5: 41, 42; 8: 4; 20: 24; 26: 19, 20; 1 Cor. 1: 1, 17; Eph. 3: 8-11.

The Gospel for all Nations.—Isa. 49: 12; 52: 10; Matt. 24: 14; 28: 19, 20; Luke 24: 46, 47.

Power for Service.—Mark 16:20; Luke 24:49; John 14:26; 15:26, 27; Eph. 3:16, 20, 21; Phil. 4:13.

Declare it in the Isles Afar Off.—Isa. 42:1-4; 51:4, 5; 66:19; Jer. 31:10.

From Idols to the Living God.—Ps. 96:5; 97:7; 115:4-8; Isa. 2:8, 20, 21; Zech. 13:2.

Incentives to Missions.—1. Duty. 2. Compassion. 3. Assurance of victory.

CHRIST'S WISH.

1 Tim. 2:6. "Christ's wish for the world's salvation meant the sacrifice of his life. In similar way, our prayers for the world will cost us something more than words, if we are in earnest."

WONDERFUL POWER.

1 Tim. 2:6. "It was wonderful power in the love of Christ that could change Jewish exclusiveness into love for all men. That love has not gained full sway in any heart so long as any race prejudice lingers, and the needs of all peoples are not brought to God in Prayer."

NO HOPELESS CASES.

1 Tim. 2:2. "Nero and Felix and Agrippa seemed like rather hopeless cases, but who doubts that Paul prayed for them? The best and the worst of rulers and lawmakers today alike need our prayers, and the sovereigns of heathen lands ought to be remembered as well as the missionaries."

OUR WILL AND GOD'S WILL.

1 Tim. 2:4, R. V. "Our will should be as God's will, and God wills that the knowledge of the truth should reach the world through our efforts. If we pray for missions, we may look for God's using us in some way to answer the prayer."

BLESSED TO BLESS.

Ps. 67:2. "We are blessed to bless, saved to save. We ought to make salvation known everywhere. The more we prize the truth ourselves, the more we shall strive to give it to others."

NEW TONGUES TO PRAISE GOD.

Ps. 67:3. "If you want God praised, you must do missionary work. Every soul won to the Lord means a new tongue praising him. If we want him to have the world's praises, we must see that the world knows his love."

A MISSIONARY OPTIMIST.

Rev. Dr. C. B. MacAfee, of Brooklyn, gives six good reasons why he is an optimist as to foreign missions: 1.—He always wins who sides with God. 2.—The church is bound to fall in love with the will of its Master when once it understands the case. 3.—A praying church is basis enough for optimism. 4.—The high quality of the men sent out as foreign missionaries. 5.—The fitness of the Gospel to supply the needs of the world. 6.—The quality of the men whom the Gospel is finding and making in heathendom.

HOW TO SAVE MEN.

Want to save them more than you want anything else in the world.

Be willing to fail in the work, if only others may succeed.

Know that what you do is absolutely powerless without God's help.

Know that God is relying upon you for your help.

Let your fear of God drive out your fear of man.

Pray without ceasing—and without ceasing to work.—*Religious Telescope.*

THE POWER OF THE PENCE.

The old-fashioned missionary box in the home appears today to be conspicuous by its absence, and yet at one time few Christian families were without this admirable means, not only of adding to mission funds, but also of creating in the minds of the children and other members of the household a deep interest in missionary effort. If only systematic and regular giving, even of pence, were maintained in each of our Christian families, the results would be simply astonishing.

WHO OWNS THE PROPERTY?

Picture yourself passing the gateway of two beautiful estates. You overhear the conversation of the two sleek stewards who manage them. One of them asks of the other, with an anxiety which shows he is becoming perplexed: "How will you pay up the revenues this season?" And the other quietly replies: "Oh, I shall not be able to give my proprietor anything this year. I have generally been pretty liberal, but I have laid out so much on other things already that really I cannot afford to pay owner's dues!" And the first, much relieved, continues: "And so have I. I always plan in the spring for this and that and the other; this year I cannot even allow for my Lord!" Thus the wise old stewards talk and talk big words, as if they really imagined they were property men.—Rev. C. S. Robinson, D. D.

DO MORE.

"We might all do more than we have done,
And not be a whit the worse;
It never was loving that emptied the heart,
Nor giving that emptied the purse."

SYSTEMATIC GIVING.

STONEWALL JACKSON'S LETTER.

Just after the second battle of Bull Run, the telegraph lines were down and the people were in a fever of anxiety to hear

the news. At length a letter, addressed in the general's handwriting, arrived at the postoffice of Lexington, his home. All were impatient to have it read, so they might hear how the battle had gone. The letter read as follows: "Dear Pastor, I remember this is the day for the collection for foreign missions, enclosed please find my check. T. J. Jackson."

HEROIC GIVING.

Rev. F. B. Meyer, of London, tells of one whose income is $10,000 per annum, who lives on $1,000 and gives the remaining $9,000. Another, whose income is $10,000, lives on $1,200 and gives away the remainder. A governess earns $500, of which she gives $250. Another, who has a comfortable competence, remains in business, all the profits of which he gives. Sarah Hosmer, a worker in a factory, supported a student in the Nestorian Seminary. Five times she gave $50, and sent five native preachers.

MUNIFICENT DONATIONS.

"We often read in the papers of 'munificent bequests.' To my mind, it is a phrase that has no meaning at all. I see no munificence in bequeathing your property to charitable purposes when you are gone out of this world, and have not the possibility of longer enjoying it. What I like are 'munificent donations.'"—Lord Shaftesbury.

OPPORTUNITY.

"Wealth is but another name for opportunity. If not used well, it is lost. Money is thrice blessed when on an errand of mercy, but it is a consuming curse when it is made to minister solely to selfish ends."

CHEAP COMMISERATION.

A Christian gentleman who was noted for his liberal gifts to the cause of foreign missions was met one day by a wealthy irreligious gentleman, who censured him for giving so profusely to foreign missions, while the poor were unemployed and starving all around him. The good man answered: "I will give $250 to the poor of this city, if you will do the same." The ungenerous critic quickly responded: "I did not mean that, but if you must go from home, why go so far away? Think of the miserable poor of Ireland." "I will give $250 to the poor of Ireland, if you will give the same." "I did not mean that either," was the embarrassed reply of the man, who, having no Christ in his heart, had no generosity in his nature.

Missionary sentiment is well, but missionary sentiment that does not materialize in dollars and cents is mere gush; and mere gush, whether missionary gush or religious gush of any other kind, is unworthy of a Christian.

"Feel for me," says John Ploughman; "but be sure you feel in your pocket."

"I am sorry fifty cents' worth," said the brisk, businesslike man to the crowd that was sympathizing with the poor applewoman, whose stock in trade was ruined by the runaway team that had collided with it. "How sorry are you?" he continued, as he passed around the hat among the crowd to recoup the old woman for her losses.

THE UNSPOKEN PRAYER.

"O, to do nothing, nothing!
Only to live at my ease;
And swing in a silken hammock
While fanned by a gentle breeze.
Sweet is a life of pleasure,
Sipping the honey of flowers;
Like a butterfly in the sunshine
Enjoying the golden hours.

CHORUS—O, to do nothing!

"O, to do nothing, nothing!
Others who will, may work;
But I much prefer to be quiet,
Life's burdens and cares to shirk.
Lilies and sparrows do nothing
Yet all their wants are supplied;
Much of our labor is wasted
And gets not a "Thank you" beside.

CHORUS—O, to do nothing!"

Missionary Annals of the 19th Century by D. L. Leonard, associate editor of the *Missionary Review of the World,* is one of the most comprehensive books on missions published. It has always sold for $1.50, but in order that it may go into the study of every missionary pastor we will send it postpaid, during October, for $1.00. Cut this out and mail with money.—F. M. Barton, Publisher, Cleveland, O.

HOW THE SERMON WAS SPOILED.

The following true anecdote is related of a man who went to hear a minister discourse on the subject of money. He cared but little about religion, but was much concerned about getting money, and had laid by considerable wealth. The minister said he would consider money under three topics of thought. The first was, "Get all you can." He spoke of having a purpose in life and of providing things honest in the sight of all men. The man's attention was at once secured, and he nudged his neighbor and said, "I never heard such preaching before. This is very good. That minister knows something; it is admirable preaching." The minister went on to speak of activity and of industry, and announced his second thought, which was, "Save all you can." The man became excited. "Was there ever anything like this?" he said. The minister denounced thriftlessness and waste, and satirized the willful wickedness which lavishes in luxury; and the man rubbed his hands with satisfaction, and said, "I have been against these evils all my life;" and what with getting, and what with hoarding, it seemed to him that "salvation had come to his house." But the minister advanced to the last topic, which was, "Give all you can." "There" said the man,

"he has gone and spoiled the whole sermon." There was no further interest in the discourse. The moral and application may be easily made.

"BEGINNING AT JERUSALEM."

Sophie had been praying for twelve years to become a foreign missionary. One day an aged friend said to her: "Sophia, stop! Where were you born?"

"In Germany."

"Where are you now?"

"In America."

"Well, are you not a foreign missionary already?"

Then the friend said: "Who lives on the floor above you?"

"A family of Swedes."

"And above them?"

"Why, some Switzers."

"Who in the rear?"

"Italians."

"And a block away?"

"Some Chinese."

"And you have never said a word to these people about God's Son! Do you think he will send you thousands of miles to the foreigners and heathen, when you never care enough about them at your own door to speak with them about God's love?"

Not a few need the lesson Sophie learned. "Beginning at Jerusalem." As the salt of the earth, sweeten the bit of it next to you; as the light of the world, conquer the darkness nearest you.

GREAT TRUTHS ABOUT MISSIONS.

Rom. 10: 13-17.

The Apostle Paul was a remarkable missionary. He was willing to give up his life if only men might hear the Gospel. From his teaching we have learned certain truths.

I. First Truth: There is abundant provision made for the salvation of the whole world. There is neither bond nor free, Jew nor Greek, "there is no difference, for the same Lord over all is rich unto all that call upon him," for whosoever shall call upon the name of the Lord shall be saved. What an encouragement to the missionary to teach and the minister to preach! Thank God for such a Saviour!

II. Second Truth: There is great need in the world. There is another "no difference" which Paul uses in Romans 3: 22 and 23, "There is no difference, for all have sinned and come short of the glory of God." Education will not meet this need, social culture cannot touch it; there is only one hope, and that is in him who is the Saviour of all mankind.

III. Third Truth: Without Christ men are lost. "He that believeth not is condemned already, and he that hath not the Son of God hath not life." These are the statements of God himself, and there can be no possible contradiction to them.

IV. Fourth Truth: If we have found Christ we ought to tell others. A number of travelers were making their way across the desert. The last drop of water had been exhausted, and they were pushing on with the hope that more might be found. As a last resort they divided their men into companies and sent them on, one in advance of the other, in this way securing a rest they so much needed. If they who were in the advance guard were able to find the springs, they were to shout the good tidings to the men who were the nearest to them, and so they were to send the message along. The long line reached far across the desert. They were fainting by the way when, suddenly, everyone was cheered by the good news. The leader of the first company had found the springs of water. He stood at the head of his men shouting until the farthest man had heard the cry, "Water! water!" The word went from mouth to mouth, until the whole company of men heard the sound, quickened their pace, and soon were drinking to their heart's content. You have found the water of life; it is flowing fully, it is flowing freely; stand and cry, "Water! water!" Take up the cry everyone, until every thirsty soul shall drink and live.

V. Fifth Truth: The spirit of missions is the spirit of Christ. When Dr. Duff, the great Scotch missionary, came home after his life work in India, a crowded meeting was held in Edinburgh to hear him on the claims of India upon the Christian Church. For two hours and a half the old man went on, holding the audience by his eloquence. Then he fainted and was carried out of the hall. Presently he came to, and asked, "Where was I? What was I doing?" In a moment memory returned, and he said, "Take me back; I must finish my speech." "You will kill yourself if you do," said his friends. "I shall die if I don't!" exclaimed the old man. They took him back. The whole meeting rose, many in tears. His strength failed, and he could not rise, but gathering himself up for one final effort, he said, "Fathers of Scotland, have you any more sons for India? I have spent my life there, and my life is gone, but if there are no more young men to go, I will go back myself, and lay my bones there, that the people may know there is one man in Christian Britain ready to die for India's deliverance."—Writer Unknown.

TIMELY HELP.

In the days of persecution in Scotland, a noble woman was tormented by inquisitors while her husband was pleading with the queen for mercy. At length his plea was granted and he hastened to his imprisoned and tormented wife with a reprieve. With tears and tremblings she bid him welcome, but said: "Oh! ye were so long a coming."

It often occurs that relief is so slow in coming as almost to be too late to relieve. Hasten, oh! hasten, your footsteps, every messenger of the Gospel of peace and salvation.

DYING SO RAPIDLY.

Rev Silvester Whitehead says: "Take your Bible, and carefully count, not the chapters or the verses, but the letters from the

beginning of Genesis to the 'Amen' of the Revelation; and when you have accomplished the task go over it again, and again, and again, ten times, twenty, forty times—nay, you must read the very letters of your Bible eighty times over, before you have reached the requisite sum.

It would take something like the letters of eighty Bibles to represent the men, women and children of that old wondrous Empire (China). Fourteen hundred of them have sunk into Christless graves during the last hour; thirty-three thousand will pass today forever beyond your reach. Dispatch your missionary tomorrow, and one million and a quarter of immortal souls, for whom Christ died, will have passed to their final account before he can reach their shores."

WORDS FROM MISSIONARIES.

Let us advance on our knees.—Joseph Hardy Neesima.

The prospect is as bright as the promises of God.—Adoniram Judson.

Give until you feel it, and then give until you don't feel it.—Mary Lyon.

I will go down, but remember that you must hold the ropes.—William Cary.

If I had a thousand lives to live, Africa should have them all.—Bishop Mackenzie.

That land is henceforth my country which most needs the Gospel.—Count Zinzendorf.

My Jesus, my King, my Life, my All, I gain dedicate myself to thee.—David Livingstone.

Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest.—A. T. Pierson.

I cannot, I dare not, go up to judgment till I have done the utmost God enables me to do, to diffuse his glory through the world.—Asahel Grant.

SOME HEROES OF MISSIONS.

Paul, whose methods are models for missionaries.

Boniface evangelized northern Europe.

Cyril gave the Gospel to the Moravians; also gave the light to the Russians.

Raymond Lull, by organizing schools to train missionaries and by his life and martyrdom, first turned the church to winning Mohammedans.

Francis Xavier, the most consecrated Roman Catholic missionary.

Carey, the "father of modern missions."

Alexander Duff started the Scottish Church in missionary work; founded English education in India.

Verbeck led the Japanese nation to its present power.

Livingstone, whose biography and monument are Africa.

Paton brought Christ to the islands of the Pacific.

St. Patrick (395-469), the Scottish apostle to the Irish.

Zinzendorf (1700-1760), founder and moving spirit of the Moravian missionary movement.

Williams, the apostle to the South Sea.

William Taylor, "the St. Paul of the nineteenth century."

Morrison, whose pioneer work was of highest importance, giving the Bible and other books to China.

Judson, "converted Romans and the Burmese Bible are his monument."

Peter Parker, the practical founder of medical missions.

BRING UP THE RESERVES.

General Sherman once said that the commanders of the Army of the Potomac failed because they did not get more than three-fourths of their men into action, and that the commanders of the western armies succeeded because they got nine-tenths and in some instances all of their men into battle. How can we expect the Church to conquer the world for Christ as long as hardly one-fourth of our church members, to say nothing of three-fourths, are thoroughly alive to the importance of Foreign Missions! Was not Bishop Thoburn right when he said that he "no longer had any doubt concerning the possibility of victory in the field abroad, but that the Church at home is not prepared for victory and has little thought of trying to utilize it when it comes." The duty now is to bring up the reserves. When at the battle of Waterloo, victory and defeat trembled in the balance Wellington issued the order: "Advance along the whole line!" Because that order was promptly obeyed the day was won. Will not every one in this great assembly set himself to bringing up the reserves till the whole Church of the living God shall move forward as one man to the battle!—Rev. A. J. Brown, D. D.

TRUTHS TO EMPHASIZE.

"Three things need emphasis:

1. The Church is the agent of redemption. Not the formal organization, but the spiritual body. The Gospel is to spread by contagion.

2. The world is the subject of redemption. Not alone the individual soul, but the concrete human society. Not man alone but the whole creation.

3. The Gospel is the instrument of redemption. The instrument is placed in the hand of the agent to apply to this subject. This is the divine plan."

ACROSS THE PATH OF HEATHENISM —CHRIST.

In an art gallery in London is a picture called "Anno Domini." It represents an Egyptian temple from whose spacious courts a brilliant procession of soldiers, statesmen, philosophers, artists, musicians and priests is advancing in triumphal march, bearing a huge

idol, the challenge and the boast of heathenism. Across the pathway of the procession is an ass, upon whose back is a fair young mother with her infant child. It is Jesus entering Egypt in flight from the wrath of Herod, and thus crossing the path of an aggressive heathenism. Then the clock strikes, and the Christian era begins. It is a noble parable. Its fulfillment has been long delayed until the child has become a man, crucified, risen, crowned. But now in full majesty and power he stands across the pathway of advancing heathenism. There may be confusion and tumult for a time. The heathen may rage "and the rulers take council together against the Lord." But the issue cannot be doubtful. The idol shall be broken "with a rod of iron." The King upon his holy hill shall have "the heathen for his inheritance and the uttermost parts of the earth for his possession," and "the uttermost kingdoms of this world shall become the kingdoms of our Lord and his Christ and he shall reign forever and ever." And may God hasten the day!—Rev. A. J. Brown, D. D.

GOOD NEWS FROM THE FRONT.

It is said that one-fifth of the population of Massachusetts is made up of Armenians, Finns, French, Germans, Greeks, Swedes, Norwegians, Poles and Syrians.

A good field for mission work is Utah, where there are but little more than 5000 Christians and over 200,000 Mormons.

Work is being actively carried on by all the churches among the 120,000 Chinese in this country and the 260,000 American Indians.

At the close of four years work in Cuba by American missionaries there were 100 churches and preaching stations, 150 pastors and preachers, 3000 church members, 600 candidates for membership and 4000 scholars in the Sunday schools.

Japan has over 50,000 Protestant Christians, most of whom are in positions of influence in the Empire.

China has a population of 400,000,000, Korea 10,000,000, Japan 49,000,0000; about 460,000,000 in all, or nearly one-third of the human race.

In China there were six Christians in 1843; in 1877 there were 13,000; in 1900 there were over 80,000. At this rate of increase China will be brought to Christ within this century.

Thirty years ago there was not a newspaper in Japan; today there are over a thousand newspapers and periodicals.

Twenty-five Protestant bodies have missions in Japan, the Presbyterians, Congregationalists and Methodists being the largest.

It is estimated that the Protestants of Japan are about one in a thousand. The Protestant members of the National House of Representatives are more than one in a hundred.

"Public schools in Japan of the higher institutions of learning now close on Sunday, as do also the offices for regular government business."—Wm. Barnes Lower.

A QUESTION BOX.

BY J. M. BUCKLEY, D. D.

There are few ministers but would enjoy an opportunity of asking Dr. Buckley questions. One of the features of Chautauqua each year is his question box. We quote from the *Assembly Herald* a few that are of special interest to preachers:

Q.—Give a brief and comprehensive statement of the belief of an agnostic.

A.—I will. He is a professional know-nothing in all religious matters.

Q.—What do you think of the Jews?

A.—I think they are the most wonderful people in the world in their penetration, perseverance, persuading power and persistence as a people.

Q.—What are the strongest elements of Roman Catholic organizations?

A.—Striking ceremonies; relation of priest to people; the spectacular liturgies, and a strong element is this: They are taught they cannot do without the church, where many of the Protestant denominations teach the people the church cannot do without them.

Q.—Is the healing principle in faith healing and Christian Science the same?

A.—There is no "principle of healing" in any of them. The healing is done by the strength of the medicine of nature. Believe and you will be healed, says the faith healer. The mental scientist simply produces certain conditions in the mind of the person to be healed; the Christian Scientist denies the reality of disease and forbids thinking about it. I know this to be true for I have healed people that way myself. I will give you four cases which I published in the *Century Magazine*.

A woman was subject to fits of asthma and spasmodic headache. I took a common bronchial troche, and having powdered it, told her to put it in a tumbler of water and take a teaspoonful every hour, and by no means to drink a cup of tea within twenty-five minutes after taking the dose. These powders cured her headaches and kept off her asthma for seven months. At the end of that time someone told her that they weren't doing her any good. Then she lost her faith and the powders lost their virtue.

Take another case: A party of people were gathered together to pray for a man who had rheumatism. After praying for some time, the leader, a woman with a penetrating glance, looked straight at the victim and said in a loud voice, "Elijah, rise and walk." Making a great effort he arose. He believed, but he fell head foremost on the floor, and it took the whole family to put him back into bed and he stayed there until he died.

I will give you a third case. A woman had an almost insane delusion. She sent a brother of the church to me to say that she could never rise until I had come and taken her by the hand and commanded her to rise. Her husband was in despair for he did not feel able to hire a servant. I went in and said to her: "Mrs. Sylvester, do you think that God has

revealed to you that you cannot rise unless I cause you to rise?" "I am sure of it," she said. "Very well, Elizabeth Sylvester," I shouted, "ARISE!" and she fairly bounded to her feet.

The last case is this: A preacher in Canada was greatly excited at some intruders interfering with the meeting. He looked at the leader and said in a thunderous voice, "May God's curse light upon you!" The man fell to the ground and did not return to consciousness for two hours. When he did he was converted and became a great preacher.

Some one will say, "Can't you explain all your Christian miracles in the same way?" Suppose we take the resurrection or the case of the man born blind. Confidence will indeed carry a great distance, but there are limits, and Faith Healing and Christian Science have their limitations.

Q.—Should the "Scarlet Letter" be given to young persons to read?

A.—I would not give that book to a daughter or any child before she was eighteen years old. Whenever a child gets hold of a thing that deals with the sinful or abnormal, there is a proportion who will be corrupted by it. I have met several beautiful girls in the Hospital for the Insane, who have been destroyed by certain novels that they read and reread and certain fascinating physiological and psychological themes. Let me tell you that the general teaching of physiology is a great thing, but to put that stuff in the hands of boys and girls is an evil. Put pure things into the hands of the children, answer questions when it is necessary, and when vital periods arise, let the mother explain with as much solemnity as if she were speaking of a religious subject. "The Scarlet Letter" is a great work of art, but it is not suited to the young either to read or to hear read.

Q.—Are not the so-called attributes of God human experiences transferred to the diety?

A.—Well, I don't think they are. Perhaps the gentleman who wrote this has ultimate information. There is a great deal said with a wise sound that will not bear inspection.

Q.—If the conductor doesn't collect your fare, is it wrong to keep the money?

A.—My young friend, if you keep it up, that will make you an accomplised "grafter." If the conductor neglects his duty, you must step up and pay your fare. You have the ride. You might as well ask if the grocer is not to be paid unless he sends his bill.

Q.—Was a periodical day of rest observed by the Greeks and Romans?

A.—There were days equivalent to that in almost all the ancient religions.

Q.—Does not personality necessarily imply limitation?

A.—It does not! The man who thinks that personality essentially implies limitation has conceived that question to get away from the solemn belief in a personal God.

Man is a personality. God is everywhere. If he is everywhere he can perceive everywhere. If this is not so he is not a personal God and then there is doctrinally no God.

Q.—What ought to be done with tainted money?

A.—A remarkable piece of speculative fanaticism has been agitating the American people for the last four months. I consider the whole talk on that subject ridiculous. When I lived in Stamford, Ct., I was collecting money for the aid of the widow of an organist killed by accident. I did not visit the saloons, but a saloonkeeper came out and contributed fifty dollars. I don't believe in rum, but I took it. I say that any man who offers money to which he has a legal right has a right to devote it to some good service. This is the best use you can make of it. If you can't take a man's money when he offers it for a good purpose, you can't trade with him. If these dissenters buy a drop of Standard Oil, they are exactly in the same position as those who receive bequests.

Q.—Does the word *must* in "Ye must be born again," admit of an alternative?

A.—It does not.

Q.—Why are cards any more blameworthy as a game than bowling?

A.—Because cards are the general instruments of gambling. Everywhere you go you are met with them. Moreover, bowling is not a game of chance in the same degree. It is a regular game of skill and strength and one of the best exercises in the world.

Q.—Explain the origin of sin.

A.—I am more concerned with its cure than how I got it.

Rise! if the Past detain you,
Her sunshine and storms forget;
No chains so unworthy to hold you
As those of a vain regret;
Sad or bright she is lifeless ever:
Cast her phantom arms away,
Nor look back, save to learn the lesson
Of a nobler strife today.

Dr. Robert Stuart MacArthur has just completed thirty-five years as minister of the Calvary Baptist church, New York. He was called to the church directly from Rochester Theological Seminary, and began his ministry the Sunday after his graduation. Only two ministers in New York, it is said, have had longer continuous pastorates than Dr. MacArthur. His pastorate has been fruitful as well as long. During his ministry more than 5,000 persons have been added to the membership of the church, which now numbers 2,000. The church has sent out two colonies to form new churches, established two missions, has given more than $2,000,000 for benevolent and missionary purposes and has secured more than $100,000 toward a partial endowment. Dr. MacArthur is of Canadian birth. He was born in Dalesville, Quebec Province, in 1841. His "Question of the Centuries" a volume of ten sermons, will come from the press, Nov. 1. Price $1, postpaid.

F. M. BARTON, Publisher, Cleveland, O.

Matthew's Gospel from Life in Matthew's Land.

GHOSN EL HOWIE, Schweir, Mt. Lebanon, Syria.

Mat. 4:4. "Man shall not live by bread alone."

In a book which claimed to be a Gospel by Matthew, but which for centuries has been stigmatized Pseudo Matthew, it is stated that the blessed Virgin once sat under a palm tree and looked up and saw the delicious fruit temptingly clustering about its lofty and inaccessible top. She wished for the dates and Joseph declared the impossibility of obtaining any. Then the infant Jesus said, "O tree, bend thy branches and refresh my mother with thy fruit." And immediately at these words the palm bent its top down to the very feet of the blessed Mary and they gathered from its fruit with which they were all refreshed . . . . "And open from thy roots a vein of water which has been hid in the earth and let the waters flow." . . . . . And it rose up immediately and at its root there began to come forth a spring of water exceedingly clear and cool and sparkling.

Had St. Matthew, author of the canonical Gospel, or any other Oriental, written the account of the temptations unconstrained by the Holy Spirit and the real facts, he would not have been satisfied by merely recording the tame unpicturesque replies: "Man shall not live by bread alone, and thou shalt not tempt the Lord thy God."

Romancing Oriental authors and readers are not wont to be satisfied with less than the greatest display of the startling and the marvellous.

Now, as in the days of Paul, the Jews require signs (1 Cor. 1:22), "We would see a sign." (Matt. 12:38.) "What sign showest thou?" (John 2:18.)

Had Matthew written unrestrained, unguided, it is all but certain he would have said: "Every stone in the neighborhood became bread of the best quality, and again that Jesus flew from the pinnacle of the temple over Olivet and the Dead Sea to the mountains of Moab and beyond," and such statements would have been in accordance with the uninspired religious writers whether heathen, Jew or Christian of both the ancient and modern East.

The Greek guardians of the Holy Sepulchre are neither afraid nor ashamed to exhibit light or rather fire at each Easter in Jerusalem and tell the world it is miraculously obtained.

Pictures of saints are said to perspire and bodies of dead saints defy dissolution and both are credited with working miracles.

But St. Matthew would not and could not introduce miracles, though the opportunity was present, into his account of the temptation, because he wrote, not by the will of man, but as he was moved by the Holy Spirit. (2 Pet. 1:21.)

TRUTH SAVES.

"A merchant from a mountain village in Shansi, China, went to a city on business, and bought from a colporteur on the street a copy of Luke's Gospel. On his return home he so enjoyed the reading of the book that he invited in his neighbors to hear it. After repeated readings, a company of them agreed to give up idol worship, and to observe every seventh day, by meeting at the merchant's house for reading and study. The next year, the merchant tried to find the colporteur, when he went to the city, but he was gone. The second year, he found a missionary, who explained the difficult passages and promised to visit his village. He found thirty persons ready for baptism, and a large and interested audience was always ready to greet him whenever he could address them. That is what a few pages of the New Testament did.

Is Your Church in Debt?
Are You Thinking of Building a New Church?
Do You have Trouble in Raising Current Expenses?

We will have a series of these articles on the above problems in early issues of Current Anecdotes, the first in the January issue. They will be by a man of wide experience who raised $50,000 or more each year, and if his articles do not answer your questions, he will answer them in later issues of Current Anecdotes.

A Flower from Palestine.

"The same airs are blowing that breathed on his brow.
The flowers he plucked are blooming there now."
—Palestine.

Many preachers intend to subscribe for Current Anecdotes when they get a sample copy, but delay and forget. As a premium for promptness we will send to any new subscriber sending us a year's subscription, $1.50, the same day they see this offer (clip it out and paste on your letter) we will send a flower plucked in Palestine, mounted on a beautiful card.
CURRENT ANECDOTES, (Sub. Dept.), Cleveland, O.

P. S.—SEND 20c FOR OUR 108-PAGE VEST POCKET DIARY, 3 LINES TO A DATE, AND PREACHER'S CALENDAR, CONTAINING DAILY BIBLE LESSON, SUNDAY SCHOOL LESSON AND PRAYER MEETING REFERENCES. F. M. BARTON, PUBLISHER, CAXTON BLDG., CLEVELAND, OHIO.

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F. M. BARTON, Publisher, Cleveland, O.

A Few Commendations.

The New York Christian Advocate, Bishop McCabe and the Epworth Herald have spoken highly of the value of Current Anecdotes.

Ralph Connor (Charles W. Gordon), author of Black Rock, The Sky Pilot, etc., says of Current Anecdotes: "The publication is really a good one, and I think has a place for every minister." Are you interested in knowing what over 400 preachers think of Current Anecdotes?

Len G. Broughton, pastor of the Baptist Tabernacle, Atlanta, Ga., one of the leading preachers in the South, says: "I believe Current Anecdotes is the very best production of the kind."

One Methodist pastor said one copy of Current Anecdotes was worth $23.00 to him.

Thoughts for the Prayer Meeting.

BY GEORGE MATHESON, D. D.
From Voices of the Spirit.

THE SECRET OF THE SPIRIT'S REVELATION.

"And it came to pass, that, when the Spirit rested upon them, they prophesied."—Numb. 11:25.

"When the Spirit rested upon them they prophesied;" spiritual rest was mental activity. It is ever so. My times of revelation are not my times of mental flutter. "Be still, and know that I am God," is the law of spiritual insight. Why did the Son of man see heaven opened and hear its voice of commendation? It was because the Spirit was *"abiding* upon him." It was not a momentary flash, it was not a sudden ebullition, it was not an excited rhapsody; it was the conviction of a dove-like calm. There are a hundred things lying at my feet which I cannot see for want of calmness —want of the dove-like rest. Why is Hagar in such distress in the desert? There is a well of water before her very eyes if she would only look at it. But she cannot look at it. It is not want of sight that prevents her from seeing it; it is want of spiritual rest. If she were only calm she would get a revelation, a revelation that has been waiting for her a long time, written on the desert sands. But she is not calm. Her heart is on fire, her nerves are in motion, her soul is ill at ease. She is a stranger to spiritual rest, and therefore she is a stranger to the actual outward comforts that are scattered at her door. When the Spirit has rested on her she will prophesy her own deliverance.

Spirit of rest, in Thy light we shall see light. In the absence of Thy light even our sunshine is darkness. Is it not written that in order to give a knowledge of the glorious light in the face of Jesus Christ, thou hadst to shine "in our *hearts?"* If even the face of Christ could only have its glory seen through thine inward shining, what shall we say of the face of the universe? I am like Elijah under the shadows of Horeb; I underrate the number of my own sunbeams. It is stillness that I want most of all—power to stand and gaze on my actual surroundings. I am more disturbed by the earthquake than either by the thunder or by the fire. Speak peace to my soul, that I may awake to the melodies that float around me. Speak peace to my soul, that in the hour of its rest I may see the ladder between earth and heaven. I shall know that there are yet seven thousand who have not bowed the knee to Baal when thou hast inspired my spirit with thy still small voice.

THE SECULAR INFLUENCES OF THE SPIRIT.

"And when they came thither to the hill, behold a company of prophets met him (Saul); and the Spirit of God came upon him, and he prophesied among them."—1 Sam. 10:10.

"When they were come thither to the hill, a company of prophets met him." There were then two influences under which the Spirit of God came to him—the influence of outward nature, and the influence of human brotherhood. Might not the Spirit have dispensed with these aids? What had the vicinity of the hill, what had the company of the prophets to do with the mighty breath of God's Spirit? Does the Spirit need the help of such poor allies as a physical scene and a human soul? No; it does not *need* the help, but it takes it. The Spirit uses many aids which it does not require; it loves to work through sacraments. It consecrates the hill-top and makes the traveler a worshipper; it consecrates a human companionship and makes the social hour an hour in the temple of God. It is not the hill-top that sanctifies, it is not the human voice that transforms. The scene that melts you today was perhaps unheeded yesterday; the words that struck home at night were perhaps powerless in the morning. God chooses his own sacraments, and he chooses his own objects to make sacramental. Only, be thou ready, be thou reverent, for, the hill that today is commonplace may tomorrow be inspiring, and the words which the morning despised may at evening time be thy light.

Spirit of Christ, consecrate the scenes amidst which I move. Consecrate the lonely hill-top where my soul communes with nature; consecrate the crowded thoroughfare where I meet the company of my fellow-men. Thou art not confined to temples made with hands, nor art thou limited to the sacrament of bread and wine. Reveal to me the holiness of common things. Teach me the sacredness of what I call secular. Show me the sacramental glory of the lily of the field. Open mine eyes to the divine wonder of that universe whose miracles I have forgotten. Tell me again that the heavens declare thy glory, that the earth is full of thy goodness, that the tempest itself is the echo of thy voice. Tell me above all that thy voice speaks to me through the heart of my brother man, that thou sendest now thy messages not by angels but by human souls. My whole life shall be a sacrament when thou shalt meet me alike in the company and on the hill.

THE ANGER OF THE SPIRIT.

"And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly."—1 Sam. 11:6.

What a strange effect of the Spirit! I would have looked for anything but that. I thought the Spirit of Christ meant love; here I am told that its mission was to create anger. Yes, but have you never heard of an anger which is compatible with love? Have you never read of "the wrath of the Lamb"? Think you that the Lamb had lost the Divine Spirit when he burst into wrath? Nay, it was the presence of that Spirit that gave him his wrath. There is an anger which is human,

and there is an anger which is Divine. Human anger resents the *hurt;* Divine anger resents the *wrong.* Human anger is wounded in its *pride;* Divine anger is wounded in its *heart.* Human anger laments the injury to self; Divine anger laments the injury to God. Human anger cries out for revenge; Divine anger cries out for atonement.

Spirit of Christ, who hast come to consecrate my whole human nature, consecrate my anger too. Thou art not come to destroy but to fulfill. Thou art not sent to mutilate my present powers but to redeem them from mutilation. There are times in which I do well to be angry, but I have mistaken these times. I am angry at the gourd because it withers; I should be angry with the *cause* of its withering. I am eager to revenge an individual offence, but I am regardless of the principle from which the offence springs. Create within me thine own Divine horror of that which blights the gourd. Inspire me with that "love of love" which implies "the scorn of scorn and the hate of hate." Rouse me into that groaning of the spirit whose tears are born not of weakness but of holy passion—the passion against malice and hatred and envy and all uncharitableness. Wake me into sympathy with that fiery zeal which burned with indignation to see life's temple desecrated. The passions of my heart belong now to the Mammon of righteousness; transport them into the service of righteousness, and they shall become thy friends. When thy fire shall baptize my soul I shall know what it is to "be angry, and sin not."

THE DANGERS OF THE SPIRIT.

"Lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain or into some valley."—2 Kings 2:16.

Strange that such dangers should be attributed to the possession of God's Spirit. And yet the dangers are true. The man who has got the Spirit has to beware of two extremes —the mountain and the valley. He may be lifted up to such a height of ecstasy as to become unpractical; he may be cast down into such a depth of self-abasement as to become morbid. A man without the Spirit is in neither of these dangers; he has neither the sight of the divine to elevate nor the contrast of the human to depress; it is easy for *him* to keep on the plain. But the man of the Spirit has, like Paul both his third heaven and his thorn. He may be exalted above measure or he may be sunk in depths that are fathomless; he may forget the actual perils of the way or he may cry in the bitterness of his soul, "O wretched man that I am!"

Spirit of Christ, let thy chariot of fire lift me above both the valley and the mountain. In thee alone shall I find the refuge from thine own dangers. It is my little knowledge of thee that is a dangerous thing. If my flight were only higher I would be in no fear from either the mountain or the valley. Both would dwindle into insignificance before the contemplation of a heavenly glory. I would cease to think of myself either joyously or despondently; I would lose myself in the brightness of thy sunshine. I would be independent of the variations of my feeling—alike of my exaltation and of my despair; viewed from the height of thy heaven my mountain of pride and my valley of tears would look equally small. Therefore, thou Spirit, lift me from the partial into the full knowledge of thyself. Lift me high enough to lose sight of all but thee. Lift me so near to heaven that I shall forget to measure the heights and depths of earth. Raise me so close into communion with thyself, that I shall be unable any longer to commune with myself, that my lights and my shadows alike shall pale before thy splendor. When I have reached thy fulness I shall reach thy peace; when I have entered thy chariot of fire I shall steer the middle way between the mountain and the vale.

Unusual.

"Jimmy," said the teacher, "what's a cape?" "A cape is land extending into the water." "Correct. William, define a gulf. "A gulf is water extending into the land." "Good. Christopher," to a small, eager-looking boy, "can you tell us what is a mountain?"

Christopher shot up from his seat so suddenly as to startle the visitor, and promptly responded: "A mountain is land extending into the air."—*Youth's Companion.*

A preacher, at the conclusion of one of his sermons, said: "Let all in the house who are paying their debts stand up." Instantly every man, woman and child, with one exception, rose to their feet. The preacher seated them and said: "Now, every man not paying his debts stand up." The exception noted, a careworn, hungry-looking individual, clothed in his last summer's suit, slowly assumed a perpendicular position. "How is it, my friend," asked the minister, "that you are the only man not to meet his obligations?" "I run a newspaper," he meekly answered, "and the brethren here who stood up are my subscribers, and—"

"Let us pray," exclaimed the preacher. —*Alabama Baptist.*

The church cannot afford to kiss the Christ by a resolution in church conference and then betray him to his enemies at the polls. The church must no longer crucify afresh their Lord, letting the Barabbas of the liquor traffic go free in the land.—Rev. R. R. Kennan, in "American Issue."

Wedding Etiquette.

Her wedding is the event of a woman's life, and the minister who marries her, in a manner that is in keeping with the sentiment, is never forgotten. If he does it perfunctorily, or carelessly, or fails to make the most of the ceremony, it is a cloud on the memory of the event.

That the minister might be thoroughly furnished for this good work, we have had prepared our new wedding manual containing fifteen different ceremonies, selection of scriptures, laws and cautions, and a very important chapter on the Etiquette of Weddings. It is bound a la Roycroft in dove-colored ooze calf, so that the longer ceremonies may be read from it.

To make a long story short, send us $1.00 for it, and if not up to your expectations, notify us, return the book and we will return the money. If you wish the Funeral Manual with it, send $1.75 for both.

F. M. BARTON, Caxton Bldg., Cleveland, O.

Revivals sans Evangelists.

BY REV. DR. DANIEL H. MARTIN.

THE FIRST OF A SERIES OF VALUABLE ARTICLES ON REVIVALS. NEXT MONTH "PREPARING FOR A REVIVAL," BY J. WILBUR CHAPMAN.

NOTE: When Dr. Martin was called a dozen years ago to the pastorate of the Clinton Ave. Reformed Church, Newark, N. J., there was a dwindling membership of three hundred. Since that time this church has added more than fourteen hundred to its roll. At the last spring communion upwards of a hundred new members were received. As no special services were held nor evangelist employed the editor has asked Dr. Martin how it was done.

In reply to your courteous inquiry I would say first of all that I do not discredit the work of a consecrated evangelist. Of the other sort I am suspicious. Several with whom I am acquainted have taken to professional evangelism as a makeshift because they were complete failures in the regular pastorate. I have employed evangelists in my work with gratifying results. On the other hand I have had evangelists whose efforts at a revival were so artificial and fruitless that the question of *survival* became my absorbing thought for many weeks after. I have gradually come to the conviction that if a pastor has the least passion for souls he had better be his own evangelist; and if he has not such passion why is he in the ministry? If he will attempt the work of soul winning he will have the advantage of not having to overcome the prejudice against the professional evangelist which the average community feels. The professional evangelist who camps down in your parish with his salaried singer and monopoly hymn books, boarding at the best hotel and preaching the doctrine of selfsacrifice at one hundred dollars a week, is not an edifying spectacle to the cynical and sinful.

To the average worldling whom you wish to save the very word "Revival" carries with it a vision of embarrassing situations such as being asked to stand, or to remain seated while Christians stand; in either case the unhappy target of unpleasant comparisons. He naturally decides to keep out of that trap, so that the bulk of the evangelist's thunderbolts fall on the defenceless heads of ripened patriarchs or saintly old ladies.

In doing my own evangelizing I always begin in the month of January, usually with the week of prayer. As in Nature, so in Grace, there are advantageous seasons for seedsowing. I sound the keynote in the New Year's sermon in which I state the solemn obligation and the unspeakably precious privilege of soulwinning. During the Sunday mornings that follow I address myself exclusively to Church members, bearing down hard on the truth that personal work for souls is the fundamental purpose of the church, until elders and deacons sound the pentecostal cry "Men and Brethren what shall we do?" My sermons and appeals answer: First, by urging selfconsecration (2 Cor. 8:5. They first gave their own selves to the Lord.) Second, daily concerted prayer. A certain hour of the day when it will be known that all the church members, wherever they may be, are praying for the Holy Spirit's power. At the weekly prayer meeting the topics and the prayers all bear on the theme of soulwinning. I put into the possession of all who will use it a copy of Torrey's Vest Pocket Companion for Christian Workers, an invaluable adjunct to those who are trying to win souls, and equally invaluable to those who have been won. The reason I emphasize personal work for laymen is because their work is more effective, generally, than the pastor's. The twelve disciples were laymen, so were the seventy whom Jesus sent out on a soulsaving crusade. The conditions are the same today. The world about us lieth in wickedness and sin. Souls are wandering farther and farther from God, becoming more and more hardened in sin, passing on into a condition from which there is very little hope that they can be rescued, and increasing the volume of sinfulness in the world. Every church member needs to be aroused to his personal responsibility.

My Sunday evening sermons are addressed exclusively to the unconverted. I try to make the services as attractive as special music and striking topics will do it. Sometimes I take a series. Here was one which proved helpful under the general head "SALVATION FOR ALL"—How a Beggar was saved (Mark 10:50); How a Rich man was saved (Gen. 7:1); How a Learned man was saved (John 3:7); How a Politician was saved (Luke 19:5); How a Military man was saved (2 Kings 5:1); Are YOU saved? (Acts 16:30). Of course these evening services are always followed by a netdrawing after-service of prayer and personal work, held usually in the main room, as the doors of the other room too often act as a strainer keeping out the very ones you want at the close of the sermon. Without announcement we are in the midst of the aftermeeting, during which freedom of prayer and testimony mellow the atmosphere and render it helpful to decisions for Christ.

During the week I am busy writing personal letters to people not yet committed to Christ, also calling on them, also giving their names to earnest Christians to call on them also. This is most effective. It makes a deep impression on a young man (or an old one either) to have a man call who has nothing to sell and no favor to ask, but who has come upon the most unselfish of all errands in the interests of a friend's salvation. That is why we hold no extra services.

We have no time for them. We want souls, we want decisions for Christ. We are acting on the Apostles' example going from house to house, and the persons we are after would not be likely to be found in a revival service. So we bring the service to them, have a face to face talk, the Bible is used and appropriate passages read, prayer is offered, and if you can get the man himself to pray the battle is won. Sometimes whole families have surrendered in this way. (Acts 2:46, 47.)

Meanwhile the Sabbath school has not been

neglected. By cooperation with the Superintendent, a teachers' prayer meeting occurs just before the session, and the teachers are made to feel a new sense of responsibility for the salvation of the scholars. This makes every Sunday a Decision Day instead of one particular day when over-urging may result in unhealthy conversions. In the Junior and Senior Endeavor Societies the surrender-to-Christ idea is predominant just as it is in the church services and Sunday School through the winter months. Even at the Men's Dinner (a function attended by from two to three hundred men), the main chord in the after dinner speeches is the importance of being a child of God and living in daily active fellowship with Christ.

Thus I have hastily sketched, and quite superficially, our method of winning souls without the employment of an evangelist and without any special meetings, so called. Ours is the method of hand-picked fruit, individual work for individuals, which insures a deeper interest in the individual after he is won for Christ, and fosters his spiritual growth.

When I first began this method of setting my people to work at the joy of soul winning our first Communion at Easter gave us eighty-six new members, next winter's work gave us at the Easter Communion one hundred and seven, and next year one hundred and twelve, this last year ninety-two. I am referring only to the Communions which follow the special winter efforts; for of course there are accessions at all the Communions, through the year.

My Four Bibles.

Dr. William Ashmore, Missionary in China.

I am to speak of my four Bibles—four different Bibles which I have—and yet the One Old Book after all.

My Sunday School Bible.

First of all I had my Sunday School Bible. When I was a boy and went to Sunday School they gave me tickets for learning verses. We got a white ticket first, and after one had so many white tickets—ten, I think—you got a blue ticket, and when you had ten blue tickets you got a red ticket, and when you had ten red tickets you got a present of a little Bible. I earned my first little Bible. They wrote my name in it clear across the top, and I said to myself: "That's my Bible. That is God's message to me." A little boy has his theology, and I had my theology. It was not much, it was mostly made up of historic characters, the story of the conversion of Saul and the story of David and Goliath, and the story of Daniel, for example. All these things were of profound and absorbing interest to me. I remember, now, ofttimes I would read over and over that story of David conquering Goliath, and would go out to be a spectator of it. Sometimes I would take a hand in it myself; I would get me a sling and five smooth stones.

Now this seems like a trivial thing, but no, it was not trivial, because these things stamped themselves upon my little boy mind, and I can see to this day how I have my conceptions of greatness and nobleness of character from that little boy's Bible that I had.

Of course I did not read Paul's Epistle to the Romans, I could not understand it; but a great deal of theology I did get hold of, and I did learn to love God. My mother used to speak about him as "The Good Man," (the anthropomorphic conception as we say nowadays in our big words) and it did very well for me, and it did very well for all of us little children. We believed God to be a good person who took care of us. I had a very exalted conception of the fatherly character of God.

My Student's Bible.

Well, after a while I went to a Theological Seminary and there I got my second Bible, which was my student's Bible. When I went into the Theological Seminary I had a profound faith in the Bible from Genesis to Revelation—I am happy to say I have got it yet and expect to hold on to it.

Well, in that Theological Seminary I had some experiences which I afterwards wished I had not had. Now I am not going to say one unkind word. I suppose you have got to teach a student to be critical in some sense, but it ought to be in a good way. You have got to teach him to be careful what he believes and what he accepts, but in a good way, not in a querulous, fault-finding way. They taught us to criticise, and very soon we got into the habit of criticising everything. We went a good deal further than our professors expected. And when they got up to preach a sermon we criticised the text and the sermon, and we criticised each other and the professors. We young students, who did not know very much—we criticised.

Well, our professors told us a great deal about what the Scriptures did not mean, and what the Apostle Paul would have meant if he had said something which he did not say, which was not a matter that concerned us very much. What we wanted to know was what Paul did say. I remember how I had it impressed upon me in those student days that you must look into a commentator. They used to say, "Now Doctor So-and-So says thus-and-thus and so-and-so, and, therefore, that is thus and so." It was all like a patchwork quilt to me, and we got confused and considerably mixed up in our minds.

I used to ask myself, "What is the difference between my student's Bible and the one I went into school with?" It was simply this: I believed it still, but I got the idea into my head that you could not understand the Bible unless you had the views of about a thousand doctors of divinity and a thousand commentators, and you had to know what this person said and the other person said before you could make up your mind what is the true meaning.

After a while I got a call to the ministry and was ordained. I remember how the sermon was preached by my good old professor, whom I love very much, for he was a faithful teacher.

I remember how he preached the sermon, and then they called upon the youngster who had just been ordained to pronounce the benediction, and the benediction was pronounced, and then "they left the world to darkness and to me." And I was in darkness because I had my mind filled with perplexity.

I had a little flock of about thirty people to preach to, men and women, good Christian people. I got into the way of saying to the people, "perhaps," "peradventure it may be," "possibly so." "If ye are the children of God, then so-and-so"; or, "If you ever have been converted, then thus-and-thus"; or, "If, perhaps, God cares for you, you may expect thus-and-thus."

Of course the church could not grow under such preaching, and it did not grow, and worse than all else was the effect on me.

We had one good man in the church, who was a man of kind, warm heart, but somewhat lachrymose in his tendencies. He had two kinds of tears. He had a dry kind of tear that sometimes would roll lazily and laggardly down his cheek, and when I saw that tear I knew the impression I had made. I knew that tear. At other times, when something struck him just right and seemed to fill his Christian soul up full, he had another kind of tear, a lively tear that trickled rapidly down his cheek, and when I saw that tear I knew I had done him good.

I soon had a good deal of trouble, and began to think I was not a Christian at all. And I said, "Is it true that I am not a Christian?" I remember reading how John Bunyan said that during the first two or three years of his life as a preacher he went into the pulpit every day feeling like a man sentenced to death, who was taken out of prison to warn people not to be like him, and then marched back to wait until the next Sunday. His experience was a great comfort to me. I thought to myself, "I will read some commentators about this thing." The first one I took hold of was Andrew Fuller, our good old Baptist authority, for I was brought up in the Baptist church. I said, "I will read what he says." But it did not do me any good. I still had my doubts and I was still afraid to tell anybody that he was a Christian. I laid that aside. "Perhaps," I said, "I am too Calvinistic. I will try Adam Clark." So I borrowed Adam Clark from a Methodist brother and I pored over Adam Clark, but I did not get any light or comfort. I saw two books by Phillips—"Devotional Needs." "Just what I want," I said. I looked them up and read them, but they did not get me anywhere. I was in deep water just as before. The next thing I saw was a book by Jonathan Edwards advertised, some posthumous work by Jonathan Edwards on the Thirteenth Chapter of First Corinthians, and the editor who noticed the book, said, "The man who can stand this will stand the Judgment Day." "Just what I am after," said I, and I went twenty miles to buy that book. When I got through I was more afraid of the Judgment Day than ever. It was the Judgment that I wanted to avoid. I remember I saw another book in an old book store, "Pike's Cases of Conscience." It consisted of profound introspections and analyses of all the states of mind. This state of mind would work so and so, and that state of mind would drive a man to this or that. But that did not help me a bit. Now, my dear friends, I will take you right into the secret of a young minister's experiences. I do not think that for the first six months there was a night that passed over my head that I did not cry myself to sleep over the blunders I had made.

My Preacher's Bible.

Well, one day as I was sitting at my desk, at work over my sermon, I began to have a series of thoughts like this: Don't you see that Andrew Fuller goes to the Bible? Yes. Doesn't Adam Clark go to the Bible? So he does. Doesn't Pike, in his "Cases of Conscience," go to the Bible to get his tests and his proofs? He does. Well, why don't you go to the Bible for yourself? The thought came. Yes, but you can't understand the Bible. You are in danger of making a mistake. I wrestled with that thought for a while. I did not know what to do. I remember that when the idea struck me about going to the Bible for myself, and I was thinking, Well, now, perhaps that is so, I noticed the book by Pike lying on the table near at hand, and I picked it up and hurled it across the room, and it went bang against the door. A minute after, the lady of the house put her head in to ask, "Has anything happened?" "No," said I, "nothing has happened."

I said to myself, "I am going to take my Bible, my good plain old English Bible, God's message to me, and I am just going to see what it says. I will take my church letter and put it in one of the New Testament churches. I shall join the church at Ephesus. I will consider myself a member of the church of the Ephesians, and whatever Paul says to the Ephesian brethren he will say to me." I began in that church and found out what Paul said to the church at Ephesus, and I considered that he said it to me. I went from there to Galatia and joined one of the churches of the Galatians, and there a great discovery came upon me. I saw that while Paul reasoned that all were sinners and sinful and were defective, at the same time—and there was no peradventure about it—"Ye are all the children of God by faith in Christ Jesus." It came upon me like a revelation. "Ye *are* all the children of God." Not, "Now brethren, you may possibly be some time or other if all is well," but "Ye are all the children of God." . . . .

The next thing was, would it do to preach it? Well, I said, yes; I had better preach it. If I believe it, let me preach it. I began to talk to those brethren on this line: "You are to serve God not in order to be saved, but because you are saved." My lachrymose brother started up, and I saw the quick warm tear, the kind that I knew, and I was sure I had reached the fountain. So with others in the church, and from that moment our little church began to rouse up, and we had good prayer meetings, and ever since I have been ready to impress this upon pastors, "Feed the flock of God which is among you." Give them something to eat. Give them something that can build them up in their most holy faith.—Stenographic report from Bulletin of Bible Teachers Training School.

C. W. LITTLE, Pres't & Treas. REV. J. EMORY PARKS, A. B., Sec'y.

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If the entirely innocent, (and in a child natural) desire to be decorated with one of these little badges, shall rob the street now, (and the tavern later) of some of there prey, and shall at least set new feet in the path of "better things", is it not a work that the Master himself would have smiled upon? If out of say twenty new scholars gained, as the result of the adoption of this simple system, five permanently connect themselves with the school and ultimately with the Church, does it not become a case wherein "Wisdom has been justified of her children?" Abundantly justified. We truly think so, and am no less,

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A Preacher's Magazine of Illustrations, Homiletics, Sermons and Methods of Church Work.

PUBLISHED BY

CURRENT ANECDOTES CO.

706-712 Caxton Bldg., Cleveland, Ohio.

SUBSCRIPTION: { In U. S., Canada and Mexico, $1.50 PER YEAR.

Foreign Subscriptions, 25c. extra, for postage.

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Entered at the Post Office at Cleveland, O., as second class matter.

Issued OCTOBER, 1905 Monthly

A ROUND ROBIN ON THE IDEAL SERMON.

In a letter to the Editor of Current Anecdotes, Prof. Herrick Johnson, of McCormick Theological Seminary, said: "Have you ever tried to define an ideal sermon? That's a nut to crack. Ask your readers to crack it."

We pass it on to our readers and will be pleased to receive, until Oct. 15th, definitions of an ideal sermon. Don't use more than 300 words. The subscriber who gives the most practical readable reply, in the opinion of our editors, will be given $5, and the others will have the pleasure of giving our 10,000 readers the benefit of their wisdom. Address, "Ideal Sermon Dept.," Current Anecdotes, Caxton Bldg., Cleveland, O.

GREAT MEN WHO WERE SONS OF MINISTERS.

Have you heard it said that ministers' sons turn out badly? Here is something which seems to prove the contrary.

A noted French scientist has studied this subject, and he has a long list of names to prove that the sons of ministers make up the larger number of the world's great men.

Here, for instance, are some of the names: Agassiz, Hallam, Jonathan Edwards, Whately, the Wesleys, Beechers, and Spurgeons, Cowper, Coleridge, Tennyson, Lowell, Oliver Wendell Holmes, Emerson, Charles Kingsley, Matthew Arnold, Dean Stanley, Macaulay (a grandson), Thackeray, Sir Christopher Wren, Sir Joshua Reynolds, Swift, Sterne, Hazlitt, Presidents Cleveland and Arthur, Peter Stuyvesant, Morse, the inventor, Lord Curzon, Viceroy of India, Sir Evelyn Wood, and many others in high places.

Of family worship, the Rev. J. M. S. Isenberg asserts: "The family is one of the stragetic points in the conquest of the world for Christ, and that in the family of chief importance is the altar."

November and December Current Anecdotes.

The special articles in these issues alone will be worth a year's subscription. You would willingly pay $1.50 to $5.00 railroad fare to attend a conference on prayer meeting methods, and it is doubtful if you would get as many valuable suggestions as from the discussion in this issue. In November we discuss the ideal sermon at the suggestion of Herrick Johnson.

The preacher who does not subscribe for Current Anecdotes and Methods of Church Work should look up the real meaning of the text: "Light shineth in the darkness, and the darkness comprehendeth it not." See Textual Searchlights on page 10. Our Christmas issue will contain suggestions for making this holiday most helpful to your people.

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F. M. BARTON, Pub. Current Anecdotes, Cleveland, O.

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A Chat with the Publisher.

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Annotations Upon Popular Hymns was written by the best judge of hymns America has known; editor of a half-dozen leading hymnals. He wrote with the praise or song service in mind. Every time we used a song service we had requests for a book along the same line. The book is worth $3.00, and will be of more practical use to you than any other work on hymnology published. But see page XVI.

The Homiletic Year. By Dr. Hallock. It is as if you were puzzling your brain and heart and soul what to preach on, and you said I will call on Dr. Hallock, and he should take you to his library and make suggestions. Then all the holidays and observances of the church year are given. See page XVI.

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F. M. BARTON.

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In 1903 that it was not only "Helpful, but Indispensable."

In 1904 that it is still indispensable, but some are adding "The best preacher's magazine published."

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Appeals to Men Who are Going to the Top.

One subscriber changing his address from a church of 200 members to one of 500 members, said he hoped Current Anecdotes would be of as much help to him as it has been in the past.

Another change was from Emporium to Erie, Pa., and another from New Bethlehem, Pa., to Washington, D. C. Current Anecdotes claims no credit except that it appeals to men who are advancing in usefulness.

Indispensable.

Rev. C. A. Gage, M. E. Church, Rock Falls, Ill.: "I miss the magazine like I would my daily paper."

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A. S. Boyer, Steubenville, O.: "It would be difficult to do without it."

Rev. J. K. Whippo, M. E. Church, Stockton, N. Y.: "I don't want to miss a number."

Rev. C. Bennett, Upper Sandusky, O.: "Can't do without it."

Rev. B. W. Soper, M. E. Church, Earlville, Ia.: "I cannot keep house without Current Anecdotes."

Rev. L. P. Bogle, M. E. Church, Jefferson, N. C.: "Can't do without it."

S. W. Squire, Kimball, Minn.: "No pastor's study complete without it."

Helpful.

Be helpful little maid,
Let those who will, be clever.

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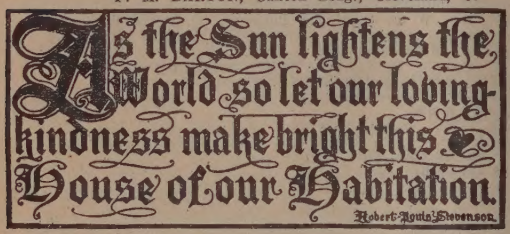
As the Sun lightens the World so let our loving kindness make bright this House of our Habitation.
Robert Louis Stevenson.

"And as thy days so shall thy strength be."—Deut. 33:25
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How swift my feet
The duties daily run
In office and in street.
Why should they drag
On Sabbath day,
When I take my way
My God to meet?

THE BIBLE AND THE REVIVAL.

It may be set down as certain that no new life will come to our churches unless there is a revival of interest in the Bible as giving to us the word of God, speaking to each one alone his thought toward us. If the anticipated revival is realized, it will be better because each believer becomes better acquainted with God, more profoundly conscious of his presence. And he will find God by turning prayerfully, reverently to the Book which contains the words which are spirit and life.

Are there any signs of men turning with new interest to the Bible? It is said that the Bible is neglected by those who profess to believe in it, and that it has not the place in personal or social life that it used to have. There must be some truth in these statements, or they would not be made so often. But it is not less true that an awakening of interest in the Bible is manifesting itself such as has not been since the Protestant Reformation of the sixteenth century. It has been studied critically in recent years by master minds, till many things have been discovered about its writers, the times and circumstances of its composition, and the human influences shaping its expressions which were not known before.

—*Congregationalist.*

I have contributed to this need somewhat in publishing in a 32 page booklet the twelve great chapters of the Bible under the title "Little Bible." I pay for the two sets of plates, and only charge for the printing and paper. The price is 75c per 100, postpaid. With your help, we will put forth 100,000 before the end of the year.

F. M. BARTON, Publisher, Cleveland, O.

We have received particulars of the incorporation of the business of W. M. Ostrander, the Philadelphia Investment Broker.

This has been accompanied with a financial statement showing the net earnings of the concern during the year ending April 1st, 1905, to be $216,897.85.

This business began seven years ago with nothing, and has grown steadily each year since until now it is one of the most striking examples of mail order success in the country.

Mr. Ostrander is now soliciting subscriptions to the stock of the incorporated company and to us the opportunity looks good. It is proposed to pay regular dividends of 8 per cent. with extra dividends whenever possible.

Many of Current Anecdotes' readers are already Mr. Ostrander's satisfied clients and we feel that they will be glad to learn of this last development in his plans.

To us his proposition seems to offer an unusual opportunity for making money easily, safely and quickly.

The plan of installment payments for stock, by which Ostrander's immense business has been built up, has been carried out in this case. Payments as small as $10.00 are accepted and yield the same comparative returns as the large amounts.